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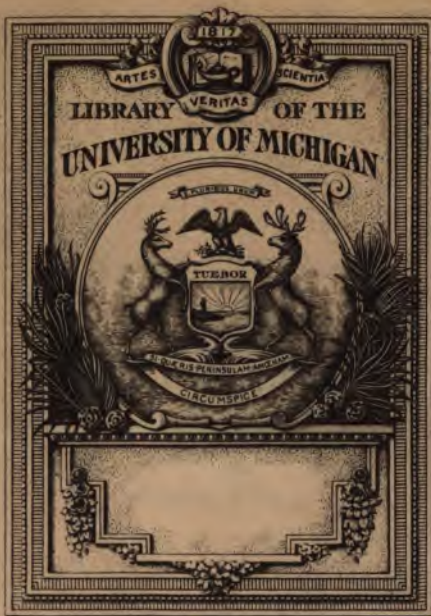
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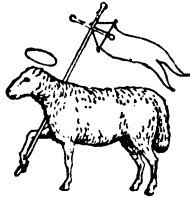
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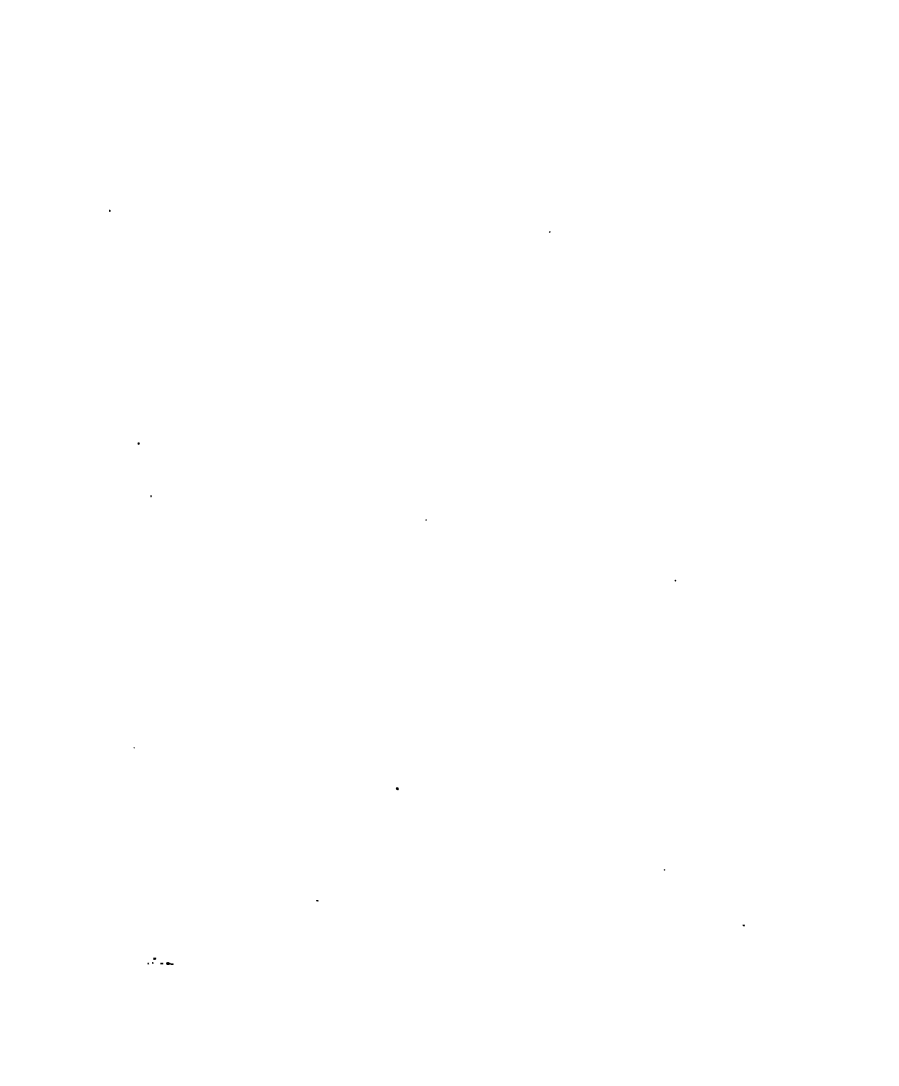
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THE » TEMPLE
» BIBLE »

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FROM THE
PANEL
BY
GEORGE
TINWORTH

Ms. O. V. Remains, England 1782

THE FOURTH
BOOK OF MOSES
AND CALLED
NUMBERS



EDITED BY
G. S. MANNING
M.A.

FROM J. M. DENT & CO. MEMPHIS
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EDITED BY
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THE BIBLE.

' A Book to which no book can be compared
For excellence.
Pre-eminence
Is proper to it, and cannot be shared.
Divinity alone
Belongs to it or none.'

HERBERT.

' The Holy Book, like the eighth sphere, doth shine
With thousand lights of truth divine.'

COWLEY.

' Methinks there is in that simple, unaffected, artless, unequal, bold, figurative style of the Holy Scripture, a character singularly great and majestic, and that looks more like Divine inspiration than any other composition that I know.'

BERKELEY'S ALCIPHRON.

' Thy lamp, mysterious Word,
Which whoso sees no longer wanders lost
With intellects bemazed in endless doubt,
But runs the road of Wisdom.'

COWPER.

' In the Bible a giant may swim and a babe may wade.'

ROUSSEAU.

Reference.	Year.	Month.	Day.
i. 1 (<i>cp.</i> i. 18)	2	2	1
ix. 1	2	1	—
ix. 5	(2)	1	14
x. 11	2	2	20
xx. 1	—	1	—
xxxiii. 38 (=xx. 22-29)	40	5	1

Inferentially vii. 1 refers to the first day of the first month of the second year, since that is, according to Exod. xl. 1, 17, the day on which the Tabernacle was erected. Thus vii. 1 and ix. 1, 5 refer to a time earlier by a few weeks than the time mentioned in the first chapter of the book. This interruption of the chronological order may be due to the fact that the sections in question were inserted subsequently. As a matter of fact, other indications favour this view.

7. Divisions of the Book. The book divides into three main sections—i. 1-x. 10, x. 11-xx. 21, and xx. 22-xxxvi. 13. Of these, the first, apart from the retrospective sections (vii., ix. 1-8), covers nineteen days; the second a period just under thirty-eight years, called in round numbers forty years (xiv. 33); and the last not more than six months (*cp.* xxxiii. 38; Deut. i. 3; also Exod. vii. 7; Deut. xxxiv. 7).

8. The first relates, in continuation of the narrative in Exodus and Leviticus, the concluding events during the stay of the Israelites at Sinai; the second their fortunes on their northward march and during the subsequent nomadic life; the third the march towards and the conquest of the land of the Israelites east of Jordan.

has rightly inferred from Judg. x. 3, 4, 'must have taken place long after the death of Moses.'¹

13. Most conclusive of all, when understood, is the incredibility and impossibility of the various numbers given in the book. It was the great and enduring service of Bishop Colenso² to bring these numbers to the test of reality and thus to show that those parts of the Pentateuch which contain or pre-suppose them are completely unhistorical—the work of a writer who lacked all knowledge or sense of the actual conditions of the life and times of which he wrote. According to i. 46, ii. 32, xxvi. 51, male Israelites over twenty years of age numbered, both at the beginning and at the end of the period, upwards of 600,000 men. The number is not a mere error of transcription, for it is the correct total in chaps. i., ii., xxvi. of twelve distinct items. But this number represents a total population, including men, women and children, of over 2,000,000. That number is in every respect impossible. Not only may we say with Prof. Sayce that 'a population of 2,000,000 in the land of Goshen is inconceivable, and there would hardly have been room in the Eastern Delta for 600,000 able-bodied brick-makers,' and that 'the vast multitude could not have moved about the desert, as it is represented to have done, and that many of the regulations of the Levitical code could not have been carried out with a nomad population of over two millions ;'³ but it may be added that there would not have been room in Palestine for a population of 2,000,000 Israelites to live.

¹ Sayce, *Early History of the Hebrews* (1897), p. 277.

² Colenso, *The Pentateuch. The Book of Joshua critically examined.* Part I.

³ Sayce, *Early History of the Hebrews*, pp. 210, 212.

For the country they entered was not unpopulated, but full of towns, and the older inhabitants long lived on by the side of the invaders (Judges i.) But the *entire* population of the land of Israel and Judah can hardly have exceeded a million, even if we allow the country a density of population equal to that of Scotland or Denmark, or to nearly twice that of Spain—a liberal allowance, since Ancient Palestine had no dense industrial centres such as Scotland has in Glasgow.

The Book of Numbers, then, is not the work of Moses. It is the work of men, rather than a single man, whose names are, and are likely ever to remain, unknown.

14. Sources. Though part of a whole, the Book of Numbers shares with the whole the characteristic of being the work of several writers. Poems and stories about the past, current in ancient Israel, were written down, some here, some there, some perhaps in the ninth century, some in the eighth century B.C. A collection combining two famous sequences of these stories was made at the end of the seventh century B.C.: it is commonly referred to by modern writers as JE, its two parts respectively as J and E. During the Exile and after, the laws of ancient Israel were gathered into various collections; sometimes the laws were much re-cast, sometimes new laws were framed. Somewhere about 500 B.C. a writer interested in the origin of Hebrew institutions, in the ritual, and in the priestly class, re-wrote the history of the past. This history and these laws are alike referred to in modern works by the symbol P. For some further details the reader may refer to Prof. Kennedy's and Prof. Paterson's introductions to Exodus and Leviticus respectively in *this series*, where he will also find references to fuller discussions.

15. The greater part of the Book of Numbers is, as *literature*, of post-Exilic origin; it is the work of the writer, or school of writers, known as P. The pre-Exilic parts of the book (JE) may still be read much as they were commonly read at the end of the seventh century B.C. in x. 29-33, x. 35-xii. 16, xx. 14-21, xxi. (except vv. 4a and 10), xxii. 2-xxv. 5, though here and there some subsequent editorial notes or modifications may be present and one or two passages may be out of their original position. Further remains of this pre-Exilic book are to be found in xiii. f., xvi., xx. 1-13, xxxii.; but in these chapters the editor who combined P and JE has interlaced with the older narratives details from the post-Exilic work.¹

16. Although it is clear that behind the pre-Exilic work (JE) in Numbers lie at least two older sources, J and E, it is by no means easy to distinguish them throughout with certainty; and the scope of this Introduction will not allow of any lengthy reference to the matter.

17. **The Poetry of the Book.** Peculiarly interesting is the comparatively large amount of ancient Hebrew poetry that has been preserved in the Book of Numbers. It is possible that, in the case of the poems put into the mouth of Balaam, the author of the prose story is also the author of the poems; but some of the poems are certainly older, possibly much older, than the written stories in which they are now enshrined. One of them

¹ For details on these as well as on other matters briefly treated here, our readers may refer to the present writer's volume on 'Numbers' in the *International Critical Commentary* (T. & T. Clark) to be published shortly. The pre-Exilic stories may be read separated from the post-Exilic matter in any of the following works:—Bacon, *The Triple Tradition of the Exodus*; Addis, *The Documents of the Hexateuch*; Carpenter & Rastbach-Battersby, *The Hexateuch*.

(xxi. 14 f.)—a mere fragment, it is true—is distinctly cited from another book—The Book of the Wars of Yahweh, a collection, as we may believe, of songs celebrating the battles and conquests of the Hebrews; for the wars of the Hebrews were the wars of Yahweh (1 Sam. xxv. 28). Another poem is clearly not the work of the prose writer; it is quoted as one that was frequently in the mouth of the professional reciters. Nor do the prose writers themselves intend us in any case to regard the poems as their own.

18. With one or two possible exceptions these poetical passages are the oldest portions of the book, and as such have been most exposed to textual corruption; on account of their poetical character, too, they are the most difficult of interpretation. For both reasons they are the least satisfactorily translated parts of the E. V. The following translations, based to some extent on emendations suggested by the ancient versions or conjectural, though by no means certain, probably approximate as a whole more closely to the meaning of the original poems.

19. In x. 35 f. we have a couple of verses addressed to the Ark. They may be rather later than the Mosaic age, to which the context refers them, and owe their origin to the custom of carrying the ark into battle (1 Sam. 4). When the ark was brought into the battle it would be greeted with the shout (1 Sam. iv. 5 f.)—

'Arise! Yahweh, that thine enemies may be scattered;
That they that hate thee may flee before thee.'
it was being carried home in triumph, with the cry—

'Return! Yahweh,
To the ten thousands of the families of Israel.'

20. In chap. xxi. we have one poem cited from the Books of the Wars of Yahweh, and another, similar in character, which may be from the same source. The first (xxi. 14 f.) is a fragment, beginning as it would seem in the middle of one sentence, and breaking off in the middle of another; we may hazard a guess as to the meaning of the words that preceded the quotation—

‘ [We captured] Waheb in Suphah and the valleys of Arnon.
The cliff of the valleys which extends to the city of Ar,
And leans on the border of Moab.’ . . .

21. The second quotation (xxi. 27-30) is longer; ll. 6, 12, 13 are the most uncertain, and l. 11 may be a gloss. A defeat of Moab is clearly a prominent subject of the poem; but whether a defeat inflicted by Israel in a period subsequent to the Mosaic, or by the Amorites, is a point on which interpreters differ; some, again, think that the poem celebrates in part Israel's conquest of Sihon, in part, Sihon's conquest of Moab.

‘ Come ye to Heshbon !
Let the city of Sihon be rebuilt and established !
For fire went out from Heshbon,
Flame from the town of Sihon ;
It devoured Ar of Moab,
It consumed the high places of Arnon.
Woe to thee, Moab !
Undone art thou, people of Chemosh.
He has made his sons fugitives
And his daughters captives,
To an Amorite king Sihon.
So their posterity has perished from Heshbon to Dibon,
. . . to Medaba.’

The poem is cited with a significant alteration in Jer. xlvi. 45 ff. ; in the above form the poem attributes this captivity of the Moabites to the activity of the God of Moab ; in Jeremiah this is suppressed ; the verbs are passive.

22. The ' Song of the Well ' (xxi. 18) is different in character. It is a solitary survival, perhaps, of popular snatches sung in honour of wells that had a history (*cp.* John iv. 12)—a type of popular poetry parallel to the vintage songs (*cp.* Is. xxvii. 3)—

' Spring up, O well ! sing ye to it !
To the well which the princes dug,
Which the nobles of the people delved
With the staff, with their sticks.'

23. The story of Balaam incorporates four longer and three shorter poems. The longer poems are fine examples of early Hebrew poetry, celebrating the power and prosperity of Israel through Yahweh's favour. They contain some obscurities, and especially the third calls for considerable emendation ; but in the main their meaning is clear, and they must here be left to speak for themselves.

FIRST POEM.

' Balak brought me from Aram,
The King of Moab from the mountains of the East ;
" Come curse me Jacob
And come denounce Israel."

How can I curse whom God hath not cursed ?
Or how denounce whom Yahweh hath not denounced ?

For from the top of the rocks I see him,
And from the hills behold him—
Lo! a people dwelling alone,
And not accounting itself as one of the nations.

Who hath numbered the dust of Jacob?
Or who hath counted the myriads of Israel?
May my soul die the death of the upright,
And may my future be like his!

24. SECOND POEM.

'Arouse thee, Balak, and listen;
Give ear unto me, son of Zippor!

God is not man that he should break his word,
Nor of human kind that he should repent;
Is *He* to have promised without accomplishing,
To have spoken without fulfilling it?

Behold to bless I received instruction,
That I should bless and not recall it.
I behold no misfortune in Jacob,
I see no trouble in Israel.

Yahweh his god is with him,
And shouts in honour of his King in his midst.
God who brought him forth from Egypt,
Is for him like the horns of a wild ox.

Introduction.

Behold a people, like a lioness, standing up,
And, like a lion, lifting itself up ;
It lieth not down till it devour the prey,
And drink the blood of the slain.'

A verse (xxiii. 23) has been omitted, as being probably a gloss

25. THIRD POEM.

'The oracle of Balaam, the son of Beor,
The oracle of the man with open eye.
The oracle of him that heareth the words of God,
And knoweth the knowledge of the Most High ;
Is wont to see the vision of the Almighty,
. . . and hath the eyes uncovered.

How beautiful are thy tents, O Jacob,
Thy dwellings, O Israel.
Like far-stretching valleys,
Like gardens by the river side,
Like cedars which Yahweh hath planted,
Like poplars beside the waters.

Let peoples tremble at his might,
And his arm be on many nations ;
And let his king be higher than Agag (?)
And his kingdom exalted.

God, who brought him forth out of Egypt,
Is to him like the horns of the wild ox.
He shall devour nations who oppose him,
And break their bones.

He has crouched, he has lain down like a lion,
 And like a lioness ; who dares stir him up ?
 Every one that blesseth them is blessed,
 And every one that curseth them, accursed.'

26. FOURTH POEM.

'The oracle of Balaam, the son of Beor,
 The oracle of the man with open eye.
 The oracle of the man who heareth the words of God,
 And knoweth the knowledge of the Most High ;
 Is wont to see the vision of the Almighty,
 . . . and hath the eyes uncovered.

I see him, but not now ;
 I behold him, but not near.
 A star hath arisen out of Jacob,
 And a sceptre is established in Israel.
 And he smites through the temples of Moab,
 And the skull of all the sons of pride.'

27. The last four lines of the fourth poem and the last three short poems touch briefly on the fates of other nations than Israel—Edom, Amalek, the Kenites, and perhaps Shamal, a North Syrian state mentioned in inscriptions though not in the Old Testament. Some of these verses are perhaps of later origin than the preceding, and some of them are very obscure. The translations may be regarded merely as possible approximations to the actual original meaning. Several almost equally probable alternatives might be given if space allowed.

' And Edom shall become a possession,
 And Seir his enemies shall become a possession,
 While Israel is gaining success.
 And may dominion be executed out of Jacob,
 And fugitives destroyed out of cities.

First of the nations is (was) Amalek,
 But his last shall be (is) destruction.

Ever-during is thy habitation
 And placed in the rock thy nest.
 And yet Kain must be destroyed ;
 How long? Asshur shall carry thee captive.'

The last poem is so hopelessly uncertain that it will be better not to attempt a translation here. The first line may well have run originally—

' Alas ! who will survive of Shamal ?'

28. To complete our survey of the poetry of the book we may append a short poem (vi. 24-26) contained in the post-Exilic narrative, but in itself in all probability of considerably earlier origin. It is the blessing pronounced by the priests over the people, who are addressed in the second person singular; and may well be as old as the seventh century B.C. :—

' May Yahweh bless thee and guard thee.
 May Yahweh cause his face to shine upon thee and
 favour thee.
 May Yahweh lift up his face upon thee and grant
 thee welfare.'

29. Occasionally Hebrew narrative changes its customary simplicity for a style not sharply distinguishable from the poetical. Thus in xii. 6-8 the superiority of Moses to the ordinary prophet is expressed in poetical terms, and with the use of parallelisms.

'Hearken ye now to my words !
 If there be a prophet among you,
 In visions do I make myself known to him,
 In dreams do I speak with him.
 No so with my servant Moses—
 In all my house he shews himself trustworthy.
 Mouth to mouth do I speak with him.
 Plainly, and not in riddles,
 And the form of Yahweh doth he behold.'

30. **The Pre-Exilic Stories.** The pre-Exilic stories consist of (1) accounts of the march of the Hebrews from Sinai northwards to the southern border of Canaan, and afterwards eastwards, and of the attempts, at first unsuccessful, and then successful, to secure for themselves a richer country than the desert; and (2) episodes on the march and in the course of conquest.

31. **The Line of March.** In x. 29-32 the Israelites are still at Sinai. The passage connects immediately with the pre-Exilic account of the stay at Sinai (or Horeb) in Exod. xviii., xix., xxiii. 20-xxiv. 15, xxxii.-xxxiv. 28. In view of departure, Moses begs Hobab to place his knowledge of the wilderness at the service of the Hebrews in their march towards Canaan. *Places (not*

identified) on the march are mentioned in xi. 3, 34, 35, and in chap. xiii. 26 the Israelites are at Kadesh. The identification of Kadesh with Ain-el-kadts, fifty miles south of Beersheba, for which we are finally indebted to Dr. Clay Trumbull, gives us the most certain and the most important point in the topography of the wanderings. From here the Israelites, after reconnoitring the southern part of Canaan, as far north as Hebron (xiii. 22), make an attempt, described as entirely abortive, at conquest (xiv. 41-45). This attempt was followed by a period of nomadic life round Kadesh (*cp.* chap. xx.). Intent on trying to gain an entrance into Canaan from the east, the Israelites, with a view to gaining their goal by the shortest route, ask permission of the Edomites, on the border of whose territory Kadesh stood, to make a peaceful passage through their territory. The Edomites refuse, and Israel is compelled to make the long detour by the head of the Gulf of Akabah, travelling south along the western border, and then north along the eastern border of Edom and Moab (xx. 14-21, xxi. 4b, 11b, 12). Having proceeded north as far as Arnon, they are on the border of the country then held by the Amorites, who had wrested it from the Moabites. They make a similar request of the Amorites to that which they had made of the Edomites; it, too, is refused, and the Amorites prepare to fight the Israelites. Thereupon the Israelites completely vanquish the Amorites and occupy Eastern Palestine between the Arnon and the Jabbok (xxi. 13-32). The closing incident in this account of conquest—the occupation of Bashan (xxi. 33-35)—is derived from Deut. iii. 1-3, and, like a number of similar passages from Deuteronomy in the Samaritan-Hebrew text of the Pentateuch, is probably a late interpolation *in the text of Numbers*. In xxv. 1 the Israelites are at Shittim,

on the east of Jordan, a few miles north of the Dead Sea; their removal thence is recorded (by JE) in Josh. iii. 1 (*cp.* ii. 1). The distribution of the country east of Jordan between the Reubenites, Gadites and Manassites, described in chap. xxxii., seems in part derived from JE; in part at least it must, in its original setting, have referred to a post-Mosaic period. (*See* § 12).

32. Historical Character of the Pre-Exilic Stories. How far this account, the earliest existing Hebrew account, of the movements of the Hebrews on Canaan corresponds to actual fact cannot be determined with certainty. As already indicated, it depends on two earlier sources, and older than any written source was much of the material of the stories. And yet between the events and any period which we can *postulate* for the earliest form of the stories centuries elapsed. Much of the account is free from inherent historical improbability; *e.g.*, the existence of an Amorite kingdom between Arnon and Jabbok and its overthrow by the Israelites. A possibility, we may rather say a probability, which it is most important to bear in mind, is that actual events have been generalised in the course of tradition. It may be that, on the one hand, the attempt to conquer Canaan from the south was not so completely abortive as it is described; and that on the other hand it was not all the Hebrew tribes that took part in the conquest of the east of Jordan. But for all details the reader must refer to the standard discussions of early Hebrew history. Inscriptions hitherto discovered cast no direct light on the subject.

33. Episodes in the Pre-Exilic Story. It must suffice to mention the various episodes that fill out the pre-Exilic story of

the march and conquest, and to speak a little more fully of one or two of them. These episodes are: The murmuring at Taberah and its punishment (xi. 1-3); the lust for flesh and the imparting of the spirit to the seventy elders (xi. 4-34); the criticism of Moses by Aaron and Miriam and its punishment (xii.); the rebellion of Dathan and Abiram (xvi.), the miracle of water brought from the rock (xx.), Balak and Balaam (xxii.-xxiv.), the idolatry at Baal-Peor (xxv. 1-5).

34. The two episodes now interlaced in xi. 4-34 were in all probability once distinct and derived from different sources. The story of the lust for flesh is confined to vv. 4-10, 11a, 13, 18-24a, 31-34; and the story of the elders at one time perhaps contained no more than vv. 16, 17 (down to 'and will put it upon them,' 24b-30).

35. The incident of the elders in chap. xi. and that related in chap. xii. are alike important as giving us fine traits in the character of Moses as conceived in ancient Israel, and as throwing light on the theory of prophecy then prevalent. The prophesying of the elders may be compared with the activity of the prophets described in 1 Sam. x. 5-13. Not only was the prophetic gift not limited to a few in Israel; it was also possessed by men like Balaam, who was not an Israelite.

36. The rebellion led by the Reubenites, Dathan and Abiram, related in the pre-Exilic book, is a rebellion against the *civil* authority of Moses; the rebels and their families perish by an earthquake.

This is now interwoven with a very different post-story.
(See § 42.)

and Balaam.

of Balaam

By far the most striking of these and Balak. Whatever historical

basis the narrative may have, it is best regarded and read, like the Book of Job, as a poem—poetical in character and purpose even when prose in form. Even so, however, the interpretation is at once fascinating and difficult. Part of the difficulty arises from the fact that the story appears in its present form to be a fusion, often skilful but not complete, of two stories similar in motive but differing somewhat in their depiction of Balaam's character. In neither, as it would seem, is Balaam the purely malignant enemy of Israel that he appears in later traditions. Even as the story now runs in chaps. xxii.-xxiv. it is not *necessary* to attribute to Balaam avarice and hypocrisy; it is possible to credit him with as much sincerity as Micaiah, the son of Imlah, when he insists in almost the same words that he can speak nothing but what Jehovah gives him to speak (xxii. 38; *cp.* xxii. 18, 20, xxiii. 12, 26, xxiv. 12 f., and 1 Kings xxii. 14). Certainly one of the leading motives of the story is the fate of Balak—a type of those who resist, to their own undoing, the people of Yahweh; like Pharaoh, he persists, and his persistence increases his discomfiture. Had he rested content with the failure of the first mission, he would merely have lost the help he hoped to gain from Balaam's curses; but by sending to him again he strengthens Israel by Balaam's blessing and draws down on himself the curse. Readers of *Aylwin* will be able to appreciate the powerful effect attributed by the writer to a solemn curse or blessing; the Hebrews were persuaded that such solemn utterances once spoken were beyond the recall of the speaker and worked themselves out. (*Cp.* Gen. xxvii. 33 ff.)

38. The character of Balaam grew darker as the story passed from mouth to mouth and was recast in the course of centuries. He appears as one who subtly seduces Israel from the worship

in the earlier story Edom offers, or it is overcome without the smallest loss or difficulty (*cp.* chap. xxxi.).

41. It is possible that this late story contains here and there reminiscences of actual events unrecorded in the extant parts of the pre-Exilic story; fighting with Midian probably enough took place, though the description in chap. xxxi. is of an utterly unreal character. The impossibility of the figures in chaps. i.-iv., xxvi., has been already briefly explained (§ 13). The *lists* of names, too, are unreal. Several of the individual names, it is true, are ancient; but such a combination of twenty-four names as is found in chap. i. is untrue to the Mosaic age.¹ The arrangement of the camp as described in chaps. ii.-iv. will at once strike the thoughtful reader as artificial; and it is inconsistent with earlier tradition. Here the sacred tent forms the *centre* of the camp (i. 49-54, ii. 2 ff. 17, iii. 23, 29, 35, 38); in earlier tradition it is *outside* the camp altogether (Exod. xxxiii. 7 f. E). The chronology has no better claim to credence.

42. But the interest of this late story does not lie in any meagre details of the Mosaic age which it may possibly preserve in a distorted form. To feel the life that lies behind it we must realise that this story is the product of post-Exilic Judaism, and the embodiment of some of its most important ideals and demands. For example, the camp order is artificial, it is true; it describes no camp that ever existed; but it is one among several forcible and picturesque expressions of the idea of God's holiness and of His sanctification of those in whose midst He dwells. The writer probably owes not a little to the suggestion of Ezekiel (chap. xlviij), and may in turn have influenced the author

¹ See Gray, *Studies in Hebrew Proper Names* (A. & C. Black, 1895), pp. 190-211; also *Expositor*, Sept. 1897, pp. 173-190.

what the servant, plunging his flesh-hook into the pot, succeeded in bringing out. The sons of Eli caused scandal by establishing as a new custom the right to appropriate a portion of the raw flesh before it was put into the pot (1 Sam. ii. 11-17). The new custom survived, and the particular parts which were to fall to the priest were regulated and became a fixed due; just as among the Phœnicians 'fixed dues' were established, and regular scales drawn up, of which some remain, the most interesting being that of the Marseilles inscription.¹ The various Hebrew regulations differ, the differences probably corresponding to difference of practice in different periods. Thus Deut. xviii. 3 reserves certain portions of a peace-offering, Lev. vii. 32-34 (*cf.* Numb. xviii. 18), certain other and more valuable portions for the priests. Again, in Deuteronomy (xiv. 22-27, 28 f.), the tithe (of vegetable produce) was used in two years out of three to provide a sacred feast in which the Levitical priest was invited to *participate* with the householder who was thus tithing his produce; in the third year the tithe was wholly set apart by the householder to form a fund *partly* for the Levitical priests, *partly* also for the poor. In Numb. xviii. 21, 24, 26, the *whole* of the tithe in every year is paid away to the Levites, who in turn pay a tithe of it to the priests; but the householder and the poor lose all the share which the Deuteronomic law had given them. Thus the post-Exilic law of Numb. xviii. regulates a custom that is very ancient—the custom of paying the priest; but many of the details of the law appear to be quite recent²—the results of the much larger support

¹ A translation of this may be found in Dr Driver's Essay in *Archæology and Authority* (ed. D. G. Hogarth), pp. 77 f.

² For further details and argument see Wellhausen, *Prolegomena to the History of Israel*, chap. v. (English Translation by J. S. Black and S. Menzies).

required by the more fully organised and more influential priesthood of the post-Exilic period.

45. Similarly, places of asylum were of ancient origin in Israel; they were the altars of Yahweh (1 Kings i. 50-53, ii. 28-34; Exod. xxi. 12-14). When the local sanctuaries were abolished by Josiah, cities of refuge were established, and a law of asylum in them drawn up (Deut. xix.). Another law on the same subject is found in Numb. xxxv. 9 ff., and there is little doubt that the particular regulation there found, confining the accidental homicide to the city *during the life of the high priest*, but then permitting him to leave the city without peril, is no earlier than this post-Exilic law itself.

46. But in Numb. v. 11-26 we have a law of ordeal which is quite unique in the Hebrew records. Here, too, there may be, and probably are, elements in the ritual prescribed that are comparatively late; but the custom of drinking specially-prepared potions to determine a question of guilt or innocence is likely to have been not less ancient in Israel than, as we may infer from wide anthropological research, it was elsewhere.

47. A more delicate question arises in the case of the law given in Numb. xix.; belief that contact with a dead body caused defilement was certainly prevalent in ancient Israel, and means of purification must have existed. Whether the particular means of purification by a lotion containing the ashes of a red cow was equally ancient in Israel, or was borrowed by the Hebrews at a late period, must remain an open question, since it is only alluded to in the post-Exilic work.

Both the last instances may thus also serve as illustrations of cases of custom, and indirectly of belief, which were in no way peculiar to Israel, and are, consequently, not to be explained by

exclusive reference to the peculiar Hebrew worship of Yahweh.

48. In one case the laws in the Book of Numbers itself seem to reflect the usage of different periods; in chap. iv. the age of Levitical service is fixed as extending from thirty to fifty years (see, e.g., vv. 3, 23, 35, 46, 47); but in viii. 23-26 the age is from twenty-five to fifty years. The point is valuable as a clear indication that the post-Exilic work (narrative and laws) is not the work of a single hand, nor probably of a single generation.

The Fourth Book of Moses,

CALLED

Numbers

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by ¹⁰ their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. *The Men of War numbered*

And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the ¹⁵ son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son of

* The beginning of each Chapter of the Authorised Version is indicated by an asterisk.

The Men Zuar. Of Zebulun; Eliab the son of Helai
of War the children of Joseph: of Ephraim; Elisha
numbered son of Ammihud: of Manasseh; Gamaliel
 of Pedahzur. Of Benjamin; Abidan the
 5 Gideoni. Of Dan; Ahiezer the son of A
 addai. Of Asher; Pagiell the son of Ocran
 Gad; Eliasaph the son of Deuel. Of Na
 Ahira the son of Enan. These *were* the re
 of the congregation, princes of the tribes
 10 fathers, heads of thousands in Israel.

And Moses and Aaron took these men wh
 expressed by *their* names: and they assem
 the congregation together on the first *day*
 second month, and they declared their pedigre
 15 their families, by the house of their fathers, ac
 to the number of the names, from twenty ye
 and upward, by their polls. As the Lord
 20 *manded* Moses, so he numbered them in the
 ness of Sinai.

And the children of Reuben, Israel's eld
 by *their* generations, after their families,
 house of their fathers, according to the nu
 the names, by their polls, every male from
 25 years old and upward, all that were able to
 to war; those that were numbered of them
 the tribe of Reuben, *were* forty and six
 and five hundred.
 Of the children of Simeon, by their ge
 after their families, by the house of their

those that were numbered of them, according to the *The*
 number of the names, by their polls, every male from *Warriors*
 twenty years old and upward, all that were able to *of the*
 go forth to war; those that were numbered of them, *Tribes*
even of the tribe of Simeon, *were* fifty and nine s
 thousand and three hundred.

Of the children of Gad, by their generations, after
 their families, by the house of their fathers, according
 to the number of the names, from twenty years old
 and upward, all that were able to go forth to war; ¹⁰
 those that were numbered of them, *even* of the tribe
 of Gad, *were* forty and five thousand six hundred
 and fifty.

Of the children of Judah, by their generations,
 after their families, by the house of their fathers, ¹⁵
 according to the number of the names, from twenty
 years old and upward, all that were able to go forth
 to war; those that were numbered of them, *even* of
 the tribe of Judah, *were* threescore and fourteen
 thousand and six hundred. ²⁰

Of the children of Issachar, by their generations,
 after their families, by the house of their fathers,
 according to the number of the names, from twenty
 years old and upward, all that were able to go forth
 to war; those that were numbered of them, *even* of ²⁵
 the tribe of Issachar, *were* fifty and four thousand
 and four hundred.

Of the children of Zebulun, by their generations,
 after their families, by the house of their fathers,

The according to the number of the names, from twenty
Warriors years old and upward, all that were able to go forth
of the to war; those that were numbered of them, *even* of
Tribes the tribe of Zebulun, *were* fifty and seven thousand
 5 and four hundred.

Of the children of Joseph, *namely*, of the children
 of Ephraim, by their generations, after their families,
 by the house of their fathers, according to the
 number of the names, from twenty years old and
 10 upward, all that were able to go forth to war; those
 that were numbered of them, *even* of the tribe of
 Ephraim, *were* forty thousand and five hundred.

Of the children of Manasseh, by their generations,
 after their families, by the house of their fathers,
 15 according to the number of the names, from twenty
 years old and upward, all that were able to go forth
 to war; those that were numbered of them, *even* of
 the tribe of Manasseh, *were* thirty and two thousand
 and two hundred.

20 Of the children of Benjamin, by their generations,
 after their families, by the house of their fathers,
 according to the number of the names, from twenty
 years old and upward, all that were able to go forth
 to war; those that were numbered of them, *even* of
 25 the tribe of Benjamin, *were* thirty and five thousand
 and four hundred.

Of the children of Dan, by their generations, after
 their families, by the house of their fathers, according
 to the number of the names, from twenty years old

and upward, all that were able to go forth to war ; *The*
those that were numbered of them, *even* of the tribe *Warriors*
of Dan, *were* threescore and two thousand and seven *of the*
hundred. *Tribes*

Of the children of Asher, by their generations, ⁵
after their families, by the house of their fathers,
according to the number of the names, from twenty
years old and upward, all that were able to go forth
to war ; those that were numbered of them, *even* of
the tribe of Asher, *were* forty and one thousand and ¹⁰
five hundred.

Of the children of Naphtali, throughout their
generations, after their families, by the house of their
fathers, according to the number of the names, from
twenty years old and upward, all that were able to go ¹⁵
forth to war ; those that were numbered of them,
even of the tribe of Naphtali, *were* fifty and three
thousand and four hundred.

These *are* those that were numbered, which Moses
and Aaron numbered, and the princes of Israel, *being* ²⁰
twelve men : each one was for the house of his
fathers. So were all those that were numbered of
the children of Israel, by the house of their fathers,
from twenty years old and upward, all that were able
to go forth to war in Israel ; even all they that were ²⁵
numbered were six hundred thousand and three
thousand and five hundred and fifty.

But the Levites after the tribe of their fathers
were not numbered among them. For the Lord

Levi not had spoken unto Moses, saying, Only thou shalt not
to be number the tribe of Levi, neither take the sum of
reckoned them among the children of Israel : but thou shalt
 appoint the Levites over the tabernacle of testimony,
 5 and over all the vessels thereof, and over all things
 that *belong* to it : they shall bear the tabernacle, and
 all the vessels thereof ; and they shall minister unto it,
 and shall encamp round about the tabernacle. And
 when the tabernacle setteth forward, the Levites
 10 shall take it down : and when the tabernacle is to be
 pitched, the Levites shall set it up : and the stranger
 that cometh nigh shall be put to death. And the
 children of Israel shall pitch their tents, every man
 by his own camp, and every man by his own
 15 standard, throughout their hosts. But the Levites
 shall pitch round about the tabernacle of testimony,
 that there be no wrath upon the congregation of the
 children of Israel : and the Levites shall keep the
 charge of the tabernacle of testimony.
 20 And the children of Israel did according to all
 that the LORD commanded Moses, so did they.

—*—

* And the LORD spake unto Moses and unto Aaron,
 saying, Every man of the children of Israel shall
 pitch by his own standard, with the ensign of their
 25 father's house : far off about the tabernacle of the
 congregation shall they pitch.

And on the east side toward the rising of the sun
 shall they of the standard of the camp of Judah pitch

throughout their armies: and Nahshon the son of *Encamp-*
Amminadab *shall be* captain of the children of Judah. *ment of*
And his host, and those that were numbered of them, *the Tribes*
were threescore and fourteen thousand and six
hundred. And those that do pitch next unto him ⁵
shall be the tribe of Issachar: and Nethaneel the son
of Zuar *shall be* captain of the children of Issachar.
And his host, and those that were numbered thereof,
were fifty and four thousand and four hundred. *Then*
the tribe of Zebulun: and Eliab the son of Helon ¹⁰
shall be captain of the children of Zebulun. And
his host, and those that were numbered thereof, *were*
fifty and seven thousand and four hundred. All
that were numbered in the camp of Judah *were* an
hundred thousand and fourscore thousand and six ¹⁵
thousand and four hundred, throughout their armies.
These shall first set forth.

On the south side *shall be* the standard of the
camp of Reuben according to their armies: and the
captain of the children of Reuben *shall be* Elizur the ²⁰
son of Shedeur. And his host, and those that were
numbered thereof, *were* forty and six thousand and
five hundred. And those which pitch by him *shall*
be the tribe of Simeon: and the captain of the children
of Simeon *shall be* Shelumiel the son of Zurishaddai. ²⁵
And his host, and those that were numbered of
them, *were* fifty and nine thousand and three hundred.
Then the tribe of Gad: and the captain of the sons
of Gad *shall be* Eliasaph the son of Reuel. And

Station of his host, and those that were numbered of them, the Several were forty and five thousand and six hundred and *Tribes* fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

The standard of the camp of Dan *shall be* on the *Station of* north side by their armies : and the captain of the *the Several* children of Dan *shall be* Ahiezer the son of Tribes Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand 5 and seven hundred. And those that encamp by him *shall be* the tribe of Asher : and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. 10 Then the tribe of Naphtali : and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan 15 *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

These *are* those which were numbered of the children of Israel by the house of their fathers : all 20 those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel ; as the LORD commanded Moses. 25

And the children of Israel did according to all that the LORD commanded Moses : so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

The Office * These also *are* the generations of Aaron and Moses
of the in the day *that* the LORD spake with Moses in mount
Levites Sinai. And these *are* the names of the sons of Aaron ;

5 These *are* the names of the sons of Aaron, the priests
 which were anointed, whom he consecrated to minister
 in the priest's office. And Nadab and Abihu died
 before the LORD, when they offered strange fire before
 the LORD, in the wilderness of Sinai, and they had no
 10 children : and Eleazar and Ithamar ministered in the
 priest's office in the sight of Aaron their father.

And the LORD spake unto Moses, saying, Bring
 the tribe of Levi near, and present them before Aaron
 the priest, that they may minister unto him. And
 15 they shall keep his charge, and the charge of the
 whole congregation before the tabernacle of the con-
 gregation, to do the service of the tabernacle. And
 they shall keep all the instruments of the tabernacle
 of the congregation, and the charge of the children of
 20 Israel, to do the service of the tabernacle. And
 thou shalt give the Levites unto Aaron and to his
 sons : they *are* wholly given unto him out of the
 children of Israel. And thou shalt appoint Aaron
 and his sons, and they shall wait on their priest's
 25 office : and the stranger that cometh nigh shall be put
 to death.

And the LORD spake unto Moses, saying, And I,
 behold, I have taken the Levites from among the
 children of Israel instead of all the firstborn that

openeth the matrix among the children of Israel: *The* therefore the Levites shall be mine; because all the *Children* firstborn *are* mine; for on the day that I smote all the *of Levi* firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall 5 they be: I *am* the LORD.

And the LORD spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number 10 them. And Moses numbered them according to the word of the LORD, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these *are* the names of the sons of Gershon by their families; Libni, and 15 Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers. 20

Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were 25 numbered of them *were* seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be

The Sons Eliasaph the son of Lael. And the charge of the of Kohath, sons of Gershon in the tabernacle of the congregation
Gershon shall be the tabernacle, and the tent, the covering
 & *Merari* thereof, and the hanging for the door of the tabernacle
 5 of the congregation, and the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

And of Kohath *was* the family of the Amramites,
 10 and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge
 15 of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. And their charge *shall be* the ark, and
 20 the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, and *have* the
 25 oversight of them that keep the charge of the sanctuary.

Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. And those that were numbered of them, according to *the number of* all the males, from a month old and

upward, *were* six thousand and two hundred. And *Redemp-*
 the chief of the house of the father of the families of *tion of the*
 Merari *was* Zuriel the son of Abihail: *these shall* *Firstborn*
 pitch on the side of the tabernacle northward. And
 under the custody and charge of the sons of Merari 5
shall be the boards of the tabernacle, and the bars
 thereof, and the pillars thereof, and the sockets thereof,
 and all the vessels thereof, and all that serveth thereto,
 and the pillars of the court round about, and their
 sockets, and their pins, and their cords. 10

But those that encamp before the tabernacle toward
 the east, *even* before the tabernacle of the congregation
 eastward, *shall be* Moses, and Aaron and his sons,
 keeping the charge of the sanctuary for the charge of
 the children of Israel; and the stranger that cometh 15
 nigh shall be put to death.

All that were numbered of the Levites, which
 Moses and Aaron numbered at the commandment of
 the LORD, throughout their families, all the males
 from a month old and upward, *were* twenty and two 20
 thousand.

And the LORD said unto Moses, Number all the
 firstborn of the males of the children of Israel from a
 month old and upward, and take the number of their
 names. And thou shalt take the Levites for me (I 25
am the LORD) instead of all the firstborn among the
 children of Israel; and the cattle of the Levites
 instead of all the firstlings among the cattle of the
 children of Israel. And Moses numbered *as the*

Separation of the Levites LORD commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and
 5 two thousand two hundred and threescore and thirteen.

And the LORD spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I
 10 am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary
 15 shalt thou take *them*: (the shekel is twenty gerahs:) and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

And Moses took the redemption money of them
 20 that were over and above them that were redeemed by the Levites: of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary: and Moses gave the money
 25 of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.



* And the LORD spake unto Moses and unto Aa

saying, Take the sum of the sons of Kohath from *Duties* among the sons of Levi, after their families, by the *of the* house of their fathers, from thirty years old and *Kohathites* upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the 5 congregation.

This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things: and when the camp setteth forward, Aaron shall come, and his sons, and they shall take 10 down the covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, 15 and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves 20 thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering 25 of badgers' skins, and shall put *it* upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: and they shall take all

Duties the instruments of ministry, wherewith they minister
of the in the sanctuary, and put *them* in a cloth of blue, and
Kohathites cover them with a covering of badgers' skins, and
 shall put *them* on a bar : and they shall take away the
 5 ashes from the altar, and spread a purple cloth thereon :
 and they shall put upon it all the vessels thereof,
 wherewith they minister about it, *even* the censers, the
 fleshhooks, and the shovels, and the basons, all the
 vessels of the altar ; and they shall spread upon it a
 10 covering of badgers' skins, and put to the staves of it.
 And when Aaron and his sons have made an end of
 covering the sanctuary, and all the vessels of the
 sanctuary, as the camp is to set forward ; after
 that, the sons of Kohath shall come to bear *it* : but
 15 they shall not touch *any* holy thing, lest they die.
 These *things are* the burden of the sons of Kohath in
 the tabernacle of the congregation.

And to the office of Eleazar the son of Aaron the
 priest *pertaineth* the oil for the light, and the sweet
 20 incense, and the daily meat offering, and the anoint-
 ing oil, *and* the oversight of all the tabernacle, and of
 all that therein *is*, in the sanctuary, and in the vessels
 thereof.

And the LORD spake unto Moses and unto Aaron,
 25 saying, Cut ye not off the tribe of the families of the
 Kohathites from among the Levites : but thus do
 unto them, that they may live, and not die, when they
 approach unto the most holy things : Aaron and his
sons shall go in, and appoint them every one to his

service and to his burden: but they shall not go in to see when the holy things are covered, lest they die. *Duties of the Sons*

And the LORD spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. *of Gershon*

This is the service of the families of the Gershonites, to serve, and for burdens: and they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

Duties of from thirty years old and upward even unto fifty years
the Sons old shalt thou number them, every one that entereth
of Gershon into the service, to do the work of the tabernacle of
 the congregation.

- 5 And this *is* the charge of their burden, according
 to all their service in the tabernacle of the congrega-
 tion; the boards of the tabernacle, and the bars there-
 of, and the pillars thereof, and sockets thereof, and
 the pillars of the court round about, and their sockets,
 10 and their pins, and their cords, with all their instru-
 ments, and with all their service: and by name ye
 shall reckon the instruments of the charge of their
 burden. This *is* the service of the families of the
 sons of Merari, according to all their service, in the
 15 tabernacle of the congregation, under the hand of
 Ithamar the son of Aaron the priest.

- And Moses and Aaron and the chief of the con-
 gregation numbered the sons of the Kohathites after
 their families, and after the house of their fathers,
 20 from thirty years old and upward even unto fifty years
 old, every one that entereth into the service, for the
 work in the tabernacle of the congregation: and
 those that were numbered of them by their families
 were two thousand seven hundred and fifty. These
 25 *were* they that were numbered of the families of the
 Kohathites, all that might do service in the tabernacle
 of the congregation, which Moses and Aaron did
 number according to the commandment of the LORD
by the hand of Moses.

And those that were numbered of the sons of *The Sons* Gershon, throughout their families, and by the house of *Merari* of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the 5 congregation, even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. These *are* they that were numbered of the families of the sons of Gershon, of all that might do service 10 in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

And those that were numbered of the families of the sons of Merari, throughout their families, by the 15 house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, even those that were numbered of them after their families, were three thousand and two 20 hundred. These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

All those that were numbered of the Levites, whom 25 Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that came to do the service of

Duties of the ministry, and the service of the burden in the the Sons tabernacle of the congregation, even those that were of *Merari* numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

—*—

* And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto *the LORD, even* to the priest; beside the ram of the

atonement, whereby an atonement shall be made for *Law re-*
him. And every offering of all the holy things of *garding*
the children of Israel, which they bring unto the *Infidelity*
priest, shall be his. And every man's hallowed
things shall be his: whatsoever any man giveth the 5
priest, it shall be his. —*—

And the LORD spake unto Moses, saying, Speak
unto the children of Israel, and say unto them, If
any man's wife go aside, and commit a trespass
against him, and a man lie with her carnally, and it 10
be hid from the eyes of her husband, and be kept
close, and she be defiled, and *there be* no witness
against her, neither she be taken *with the manner* ;
and the spirit of jealousy come upon him, and he
be jealous of his wife, and she be defiled: or if the 15
spirit of jealousy come upon him, and he be jealous
of his wife, and she be not defiled: then shall the
man bring his wife unto the priest, and he shall bring
her offering for her, the tenth *part* of an ephah of
barley meal; he shall pour no oil upon it, nor put 20
frankincense thereon; for it *is* an offering of jealousy,
an offering of memorial, bringing iniquity to remem-
brance.

And the priest shall bring her near, and set her
before the LORD: and the priest shall take holy water 25
in an earthen vessel; and of the dust that is in the
floor of the tabernacle the priest shall take, and put
it into the water: and the priest shall set the woman

The Bitter before the LORD, and uncover the woman's head, and
Water of put the offering of memorial in her hands, which is
Jealousy the jealousy offering: and the priest shall have in his
hand the bitter water that causeth the curse: and the
5 priest shall charge her by an oath, and say unto the
woman, If no man have lain with thee, and if thou
hast not gone aside to uncleanness *with another* instead
of thy husband, be thou free from this bitter water
that causeth the curse: but if thou hast gone aside *to*
10 *another* instead of thy husband, and if thou be defiled,
and some man have lain with thee beside thine
husband: then the priest shall charge the woman
with an oath of cursing, and the priest shall say unto
the woman, The LORD make thee a curse and an
15 oath among thy people, when the LORD doth make
thy thigh to rot, and thy belly to swell; and this
water that causeth the curse shall go into thy bowels,
to make *thy* belly to swell, and *thy* thigh to rot:
And the woman shall say, Amen, amen. And the
20 priest shall write these curses in a book, and he shall
blot *them* out with the bitter water: and he shall
cause the woman to drink the bitter water that
causeth the curse: and the water that causeth the
curse shall enter into her, *and become bitter*.
25 Then the priest shall take the jealousy offering
out of the woman's hand, and shall wave the offering
before the LORD, and offer it upon the altar: and
the priest shall take an handful of the offering, *even*
the memorial thereof, and burn *it* upon the altar, a

afterward shall cause the woman to drink the water. *The Law*
 And when he hath made her to drink the water, *of the*
 then it shall come to pass, *that*, if she be defiled, and *Nazarite*
 have done trespass against her husband, that the
 water that causeth the curse shall enter into her, *and* 5
become bitter, and her belly shall swell, and her thigh
 shall rot: and the woman shall be a curse among her
 people. And if the woman be not defiled, but be
 clean; then she shall be free, and shall conceive seed.

This *is* the law of jealousies, when a wife goeth 10
 aside *to another* instead of her husband, and is defiled;
 or when the spirit of jealousy cometh upon him, and
 he be jealous over his wife, and shall set the woman
 before the LORD, and the priest shall execute upon
 her all this law. Then shall the man be guiltless 15
 from iniquity, and this woman shall bear her iniquity.



* And the LORD spake unto Moses, saying, Speak
 unto the children of Israel, and say unto them, When
 either man or woman shall separate *themselves* to vow
 a vow of a Nazarite, to separate *themselves* unto the 20
 LORD: he shall separate *himself* from wine and strong
 drink, and shall drink no vinegar of wine, or vinegar
 of strong drink, neither shall he drink any liquor of
 grapes, nor eat moist grapes, or dried. All the days
 of his separation shall he eat nothing that is made of 25
 the vine tree, from the kernels even to the husk. All
 the days of the vow of his separation there shall no
 razor come upon his head: until the days be fulfilled,

The Law in the which he separateth *himself* unto the LORD, he *of the* shall be holy, and shall let the locks of the hair of *Nazarite* his head grow. All the days that he separateth *himself* unto the LORD he shall come at no dead body.

5 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because the consecration of his God *is* upon his head. All the days of his separation he *is* holy unto the LORD.

10 And if any man die very suddenly by him, and he hath defiled the head of his consecration ; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons,
15 to the priest, to the door of the tabernacle of the congregation : and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And
20 he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering : but the days that were before shall be lost, because his separation was defiled.

And this *is* the law of the Nazarite, when the days
25 of his separation are fulfilled : he shall be brought unto the door of the tabernacle of the congregation : and he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without

blemish for a sin offering, and one ram without *Fulfilment*
blemish for peace offerings, and a basket of unleavened *of the*
bread, cakes of fine flour mingled with oil, and wafers *Nazarite's*
of unleavened bread anointed with oil, and their meat *Vow*
offering, and their drink offerings. And the priest 5
shall bring *them* before the LORD, and shall offer his
sin offering, and his burnt offering : and he shall offer
the ram *for* a sacrifice of peace offerings unto the
LORD, with the basket of unleavened bread : the
priest shall offer also his meat offering, and his drink 10
offering.

And the Nazarite shall shave the head of his
separation *at* the door of the tabernacle of the con-
gregation, and shall take the hair of the head of his
separation, and put *it* in the fire which *is* under the 15
sacrifice of the peace offerings. And the priest shall
take the sodden shoulder of the ram, and one un-
leavened cake out of the basket, and one unleavened
wafer, and shall put *them* upon the hands of the
Nazarite, after *the hair of* his separation is shaven : 20
and the priest shall wave them *for* a wave offering
before the LORD : this *is* holy for the priest, with the
wave breast and heave shoulder : and after that the
Nazarite may drink wine.

This *is* the law of the Nazarite who hath vowed, 25
and of his offering unto the LORD for his separation,
beside *that* that his hand shall get : according to the
vow which he vowed, so he must do after the law of
his separation.

The And the LORD spake unto Moses, saying, Speak
Priestly unto Aaron and unto his sons, saying, On this wise
Benedic- ye shall bless the children of Israel, saying unto them,

tion The LORD bless thee, and keep thee :

5 The LORD make his face shine upon thee,

And be gracious unto thee :

The LORD lift up his countenance upon thee,

And give thee peace.

And they shall put my name upon the children of
 10 Israel ; and I will bless them.

—*—

* And it came to pass on the day that Moses had
 fully set up the tabernacle, and had anointed it, and
 sanctified it, and all the instruments thereof, both the
 altar and all the vessels thereof, and had anointed
 15 them, and sanctified them ; that the princes of Israel,
 heads of the house of their fathers, who *were* the
 princes of the tribes, and were over them that were
 numbered, offered : and they brought their offering
 before the LORD, six covered wagons, and twelve
 20 oxen ; a wagon for two of the princes, and for each
 one an ox : and they brought them before the taber-
 nacle.

And the LORD spake unto Moses, saying, Take *it*
 of them, that they may be to do the service of the
 25 tabernacle of the congregation ; and thou shalt give
 them unto the Levites, to every man according to
 his service.

And Moses took the wagons and the oxen, and

gave them unto the Levites. Two wagons and four *Oblations* oxen he gave unto the sons of Gershon, according to *of the* their service: and four wagons and eight oxen he *Princes:* gave unto the sons of Merari, according unto their *Judah* service, under the hand of Ithamar the son of Aaron ⁵ the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

And the princes offered for dedicating of the altar ¹⁰ in the day that it was anointed, even the princes offered their offering before the altar. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

And he that offered his offering the first day was ¹⁵ Nahshon the son of Amminadab, of the tribe of Judah: and his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel ²⁰ of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering: one spoon of ten *shekels* of gold, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: ²⁵ and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

On the second day Nethaneel the son of Zuar,

Oblations prince of Issachar, did offer: he offered *for* his *of the* offering one silver charger, the weight whereof *was* *Princes*: an hundred and thirty *shekels*, one silver bowl of *Issachar*, seventy shekels, after the shekel of the sanctuary; *Zebulun*, both of them full of fine flour mingled with oil for a *Reuben* meat offering: one spoon of gold of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace
 10 offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*: his offering
 15 *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of
 20 incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab
 25 the son of Helon.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: his offering *was* one silver charger of the weight of an *hundred and thirty shekels*, one silver bowl of seventy

shekels, after the shekel of the sanctuary ; both of *Oblations* them full of fine flour mingled with oil for a meat of *the* offering : one golden spoon of ten *shekels*, full of *Princes* : incense : one young bullock, one ram, one lamb of *Simeon*, the first year, for a burnt offering : one kid of the *Gad* goats for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of Zurishaddai, ¹⁰ prince of the children of Simeon, *did offer* : his offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a ¹⁵ meat offering : one golden spoon of ten *shekels*, full of incense : one young bullock, one ram, one lamb of the first year, for a burnt offering : one kid of the goats for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five ²⁰ lambs of the first year : this *was* the offering of Shelumiel the son of Zurishaddai.

On the sixth day Eliasaph the son of Deuel, prince of the children of *Gad*, *offered* : his offering *was* one silver charger of the weight of an hundred ²⁵ and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering : one golden spoon of ten *shekels*, full of incense : *and*

Oblations young bullock, one ram, one lamb of the first year, *of the* for a burnt offering: one kid of the goats for a sin *Princes*: offering: and for a sacrifice of peace offerings, two *Ephraim*, oxen, five rams, five he goats, five lambs of the first *Manasseh* year: this *was* the offering of Eliasaph the son of Deuel.

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*: his offering *was* one silver charger, the weight whereof
 10 *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of
 15 the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

20 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of
 25 them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of *the first year*, for a burnt offering: one kid of the *goats for a sin offering*: and for a sacrifice of peace

offerings, two oxen, five rams, five he goats, five *Oblations*
 lambs of the first year: this *was* the offering of *of the*
 Gamaliel the son of Pedahzur. *Princes:*

On the ninth day Abidan the son of Gideoni, *Benjamin,*
 prince of the children of Benjamin, *offered:* his *Dan*
 offering *was* one silver charger, the weight whereof
was an hundred and thirty *shekels*, one silver bowl
 of seventy shekels, after the shekel of the sanctuary;
 both of them full of fine flour mingled with oil
 for a meat offering: one golden spoon of ten *shekels*,¹⁰
 full of incense: one young bullock, one ram, one
 lamb of the first year, for a burnt offering: one kid
 of the goats for a sin offering: and for a sacrifice of
 peace offerings, two oxen, five rams, five he goats,
 five lambs of the first year: this *was* the offering of¹⁵
 Abidan the son of Gideoni.

On the tenth day Ahiezer the son of Am-
 mishaddai, prince of the children of Dan, *offered:*
 his offering *was* one silver charger, the weight
 whereof *was* an hundred and thirty *shekels*, one²⁰
 silver bowl of seventy shekels, after the shekel of
 the sanctuary; both of them full of fine flour mingled
 with oil for a meat offering: one golden spoon of
 ten *shekels*, full of incense: one young bullock, one
 ram, one lamb of the first year, for a burnt offering:²⁵
 one kid of the goats for a sin offering: and for a
 sacrifice of peace offerings, two oxen, five rams, five
 he goats, five lambs of the first year: this *was* the
 offering of Ahiezer the son of Ammishaddai.

Oblations On the eleventh day Pagiel the son of Ocran, of the prince of the children of Asher, *offered* : his offering *Princes* : *was* one silver charger, the weight whereof *was* an Asher, hundred and thirty *shekels*, one silver bowl of seventy Naphtali, shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering : one golden spoon of ten *shekels*, full of incense : one young bullock, one ram, one lamb of the first year, for a burnt offering : one kid of the 10 goats for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Pagiel the son of Ocran.

On the twelfth day Ahira the son of Enan, prince 15 of the children of Naphtali, *offered* : his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat 20 offering : one golden spoon of ten *shekels*, full of incense : one young bullock, one ram, one lamb of the first year, for a burnt offering : one kid of the goats for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five 25 lambs of the first year : this *was* the offering of Ahira the son of Enan.

This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve

spoons of gold: each charger of silver *weighing* an *The Seven*
 hundred and thirty *shekels*, each bowl seventy: all *Lamps*
 the silver vessels *weighed* two thousand and four
 hundred *shekels*, after the shekel of the sanctuary:
 the golden spoons *were* twelve, full of incense, ⁵
weighing ten *shekels* apiece, after the shekel of the
 sanctuary: all the gold of the spoons *was* an
 hundred and twenty *shekels*. All the oxen for the
 burnt offering *were* twelve bullocks, the rams twelve,
 the lambs of the first year twelve, with their meat ¹⁰
 offering: and the kids of the goats for sin offering
 twelve. And all the oxen for the sacrifice of the
 peace offerings *were* twenty and four bullocks, the
 rams sixty, the he goats sixty, the lambs of the first
 year sixty. This *was* the dedication of the altar, ¹⁵
 after that it was anointed.

—*—

And when Moses was gone into the tabernacle of
 the congregation to speak with him, then he heard
 the voice of one speaking unto him from off the
 mercy seat that *was* upon the ark of testimony, from ²⁰
 between the two cherubims: and he spake unto him.
 * And the LORD spake unto Moses, saying, Speak
 unto Aaron, and say unto him, When thou lightest
 the lamps, the seven lamps shall give light over
 against the candlestick. And Aaron did so; he ²⁵
 lighted the lamps thereof over against the candlestick,
 as the LORD commanded Moses. And this work of
 the candlestick *was* of beaten gold, unto the shaft

Purification of the Levites thereof, unto the flowers thereof, *was* beaten work : according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

And the LORD spake unto Moses, saying, Take
 5 the Levites from among the children of Israel, and
 cleanse them. And thus shalt thou do unto them,
 to cleanse them : Sprinkle water of purifying upon
 them, and let them shave all their flesh, and let them
 wash their clothes, and *so* make themselves clean.
 10 Then let them take a young bullock with his meat
 offering, *even* fine flour mingled with oil, and another
 young bullock shalt thou take for a sin offering.
 And thou shalt bring the Levites before the tabernacle
 of the congregation : and thou shalt gather the
 15 whole assembly of the children of Israel together :
 and thou shalt bring the Levites before the LORD :
 and the children of Israel shall put their hands upon
 the Levites : and Aaron shall offer the Levites
 before the LORD *for* an offering of the children of
 20 Israel, that they may execute the service of the
 LORD. And the Levites shall lay their hands upon
 the heads of the bullocks : and thou shalt offer the
 one *for* a sin offering, and the other *for* a burnt
 offering, unto the LORD, to make an atonement for
 25 the Levites. And thou shalt set the Levites before
 Aaron, and before his sons, and offer them *for* an
 offering unto the LORD. Thus shalt thou separate
the Levites from among the children of Israel :
and the Levites shall be mine. And after that

shall the Levites go in to do the service of the *Purification*
tabernacle of the congregation: and thou shalt *of the*
cleanse them, and offer them *for an offering.* For *Levites*
they *are* wholly given unto me from among the
children of Israel; instead of such as open every 5
womb, *even instead of* the firstborn of all the children
of Israel, have I taken them unto me. For all the
firstborn of the children of Israel *are* mine, *both* man
and beast: on the day that I smote every firstborn in
the land of Egypt I sanctified them for myself. And 10
I have taken the Levites for all the firstborn of the
children of Israel. And I have given the Levites *as*
a gift to Aaron and to his sons from among the
children of Israel, to do the service of the children
of Israel in the tabernacle of the congregation, and 15
to make an atonement for the children of Israel:
that there be no plague among the children of Israel,
when the children of Israel come nigh unto the
sanctuary.

And Moses, and Aaron, and all the congregation 20
of the children of Israel, did to the Levites according
unto all that the LORD commanded Moses concern-
ing the Levites, so did the children of Israel unto
them. And the Levites were purified, and they
washed their clothes; and Aaron offered them *as* an 25
offering before the LORD; and Aaron made an atone-
ment for them to cleanse them. And after that went
the Levites in to do their service in the tabernacle
of the congregation before Aaron, and before his sons.

Law as the LORD had commanded Moses concerning the
of the Levites, so did they unto them.

Passover And the LORD spake unto Moses, saying, This is
it that *belongeth* unto the Levites: from twenty and
5 five years old and upward they shall go in to wait
upon the service of the tabernacle of the congregation:
and from the age of fifty years they shall cease wait-
ing upon the service *thereof*, and shall serve no more:
but shall minister with their brethren in the taber-
10 nacle of the congregation, to keep the charge, and
shall do no service. Thus shalt thou do unto the
Levites touching their charge.

—*—

* And the LORD spake unto Moses in the wilder-
ness of Sinai, in the first month of the second year
15 after they were come out of the land of Egypt,
saying, Let the children of Israel also keep the pass-
over at his appointed season. In the fourteenth day
of this month, at even, ye shall keep it in his appointed
season: according to all the rites of it, and ac-
20 cording to all the ceremonies thereof, shall ye
keep it.

And Moses spake unto the children of Israel, that
they should keep the passover. And they kept the
passover on the fourteenth day of the first month at
25 even in the wilderness of Sinai: according to all that
the LORD commanded Moses, so did the children of
Israel.

And there were certain men, who were defiled by

the dead body of a man, that they could not keep the *Law* passover on that day : and they came before Moses *of the* and before Aaron on that day : and those men said *Passover* unto him, We *are* defiled by the dead body of a man : wherefore are we kept back, that we may not offer ⁵ an offering of the LORD in his appointed season among the children of Israel ? And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

And the LORD spake unto Moses, saying, Speak ¹⁰ unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the second month at even they shall keep it, ¹⁵ and eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it : according to all the ordinances of the passover they shall keep it. But the man that *is* clean, and is not in a journey, and forbeareth to ²⁰ keep the passover, even the same soul shall be cut off from among his people : because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto ²⁵ the LORD ; according to the ordinance of the pass-over, and according to the manner thereof, so shall he do : ye shall have one ordinance, both for the stranger, and for him that was born in the land.

of And on the day that the tabernacle was reared up
the cloud covered the tabernacle, *namely*, the tent of
fire the testimony: and at even there was upon the taber-
nacle as it were the appearance of fire, until the
5 morning. So it was alway: the cloud covered it *by*
day, and the appearance of fire by night. And when
the cloud was taken up from the tabernacle, then
after that the children of Israel journeyed: and in
the place where the cloud abode, there the children
10 of Israel pitched their tents. At the commandment
of the LORD the children of Israel journeyed, and at
the commandment of the LORD they pitched: as
long as the cloud abode upon the tabernacle they
rested in their tents. And when the cloud tarried
15 long upon the tabernacle many days, then the children
of Israel kept the charge of the LORD, and journeyed
not. And *so* it was, when the cloud was a few days
upon the tabernacle; according to the commandment
of the LORD they abode in their tents, and according
20 to the commandment of the LORD they journeyed.
And *so* it was, when the cloud abode from even unto
the morning, and *that* the cloud was taken up in the
morning, then they journeyed: whether *it was* by
day or by night that the cloud was taken up, they
25 journeyed. Or *whether it were* two days, or a
month, or a year, that the cloud tarried upon the
tabernacle, remaining thereon, the children of Israel
abode in their tents, and journeyed not: but when it
was taken up, they journeyed. At the command-

ment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses. *The Silver Trumpets*



* And the LORD spake unto Moses, saying, Make 5 thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the 10 door of the tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall 15 go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not 20 sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an 25 alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your glad-

The ness, and in your solemn days, and in the beginnings
Moving of of your months, ye shall blow with the trumpets over
the Camp your burnt offerings, and over the sacrifices of your
 peace offerings; that they may be to you for a
 5 memorial before your God: I *am* the LORD your
 God.

—*—

- And it came to pass on the twentieth *day* of the
 second month, in the second year, that the cloud was
 taken up from off the tabernacle of the testimony.
- 10 And the children of Israel took their journeys out of
 the wilderness of Sinai; and the cloud rested in the
 wilderness of Paran. And they first took their
 journey according to the commandment of the LORD
 by the hand of Moses.
- 15 In the first *place* went the standard of the camp of
 the children of Judah according to their armies: and
 over his host *was* Nahshon the son of Amminadab.
 And over the host of the tribe of the children of
 Issachar *was* Nethaneel the son of Zuar. And over
- 20 the host of the tribe of the children of Zebulun *was*
 Eliab the son of Helon. And the tabernacle was
 taken down; and the sons of Gershon and the sons
 of Merari set forward, bearing the tabernacle.
- And the standard of the camp of Reuben set
 25 forward according to their armies: and over his host
was Elizur the son of Shedeur. And over the host
 of the tribe of the children of Simeon *was* Shelumiel
 the son of Zurishaddai. And over the host of the

tribe of the children of Gad *was* Eliasaph the son of *The* Deuel. And the Kohathites set forward, bearing *Tribes* the sanctuary: and *the other* did set up the tabernacle *march* against they came. *from Sinai*

And the standard of the camp of the children of 5 Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin 10 *was* Abidan the son of Gideoni.

And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. And over the 15 host of the tribe of the children of Asher *was* Pagiel the son of Ocran. And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

Thus *were* the journeyings of the children of Israel according to their armies, when they set forward. 20



And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning 25 Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

The And he said, Leave us not, I pray thee ; foras-
People much as thou knowest how we are to encamp in the
murmur wilderness, and thou mayest be to us instead of eyes.
 And it shall be, if thou go with us, yea, it shall be,
 5 that what goodness the LORD shall do unto us, the
 same will we do unto thee.

And they departed from the mount of the LORD
 three days' journey : and the ark of the covenant of
 the LORD went before them in the three days'
 10 journey, to search out a resting place for them. And
 the cloud of the LORD *was* upon them by day, when
 they went out of the camp.

And it came to pass, when the ark set forward,
 that Moses said,

15 Rise up, LORD,
 And let thine enemies be scattered ;
 And let them that hate thee
 Flee before thee.

And when it rested, he said,

20 Return, O LORD,
 Unto the many thousands of Israel.

—*—

* And *when* the people complained, it displeased the
 LORD : and the LORD heard *it* ; and his anger was
 kindled ; and the fire of the LORD burnt among them,
 25 and consumed *them that were* in the uttermost parts
 of the camp. And the people cried unto Moses ;
and when Moses prayed unto the LORD, the fire was
quenched. And he called the name of the place

Taberah : because the fire of the LORD burnt among *The*
them. *People*

And the mixt multitude that *was* among them fell *long for*
a lusting : and the children of Israel also wept again, *Flesh*
and said, Who shall give us flesh to eat? We re- 5
member the fish, which we did eat in Egypt freely ;
the cucumbers, and the melons, and the leeks, and
the onions, and the garlick : but now our soul *is* dried
away : *there is* nothing at all, beside this manna, *before*
our eyes. And the manna *was* as coriander seed, 10
and the colour thereof as the colour of bdellium.
And the people went about, and gathered *it*, and
ground *it* in mills, or beat *it* in a mortar, and baked *it*
in pans, and made cakes of it : and the taste of it was
as the taste of fresh oil. And when the dew fell 15
upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout
their families, every man in the door of his tent : and
the anger of the LORD was kindled greatly ; Moses
also was displeased. And Moses said unto the LORD, 20
Wherefore hast thou afflicted thy servant? and where-
fore have I not found favour in thy sight, that thou
layest the burden of all this people upon me? Have
I conceived all this people? have I begotten them,
that thou shouldest say unto me, Carry them in thy 25
bosom, as a nursing father beareth the sucking child,
unto the land which thou swarest unto their fathers?
Whence should I have flesh to give unto all this
people? for they weep unto me, saying, *Give us*

The flesh, that we may eat. I am not able to bear all
Seventy this people alone, because *it is* too heavy for me.
Elders And if thou deal thus with me, kill me, I pray thee,
 out of hand, if I have found favour in thy sight ; and
 5 let me not see my wretchedness.

And the LORD said unto Moses, Gather unto me
 seventy men of the elders of Israel, whom thou
 knowest to be the elders of the people, and officers
 over them ; and bring them unto the tabernacle of
 10 the congregation, that they may stand there with
 thee. And I will come down and talk with thee
 there : and I will take of the spirit which *is* upon
 thee, and will put *it* upon them ; and they shall bear
 the burden of the people with thee, that thou bear
 15 *it* not thyself alone. And say thou unto the people,
 Sanctify yourselves against to morrow, and ye shall
 eat flesh : for ye have wept in the ears of the LORD,
 saying, Who shall give us flesh to eat ? for *it was*
 well with us in Egypt : therefore the LORD will give
 20 you flesh, and ye shall eat. Ye shall not eat one
 day, nor two days, nor five days, neither ten days,
 nor twenty days ; *but* even a whole month, until it
 come out at your nostrils, and it be loathsome unto
 you : because that ye have despised the LORD which
 25 *is* among you, and have wept before him, saying,
 Why came we forth out of Egypt ?

And Moses said, The people, among whom I *am*,
are six hundred thousand footmen ; and thou hast
 said, I will give them flesh, that they may eat a

whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? *Is the Lord's Hand waxed short?*

And the LORD said unto Moses, *Is the LORD's hand waxed short?* thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. 15

But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. 20 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, 25 Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

And Moses gat him into the camp, he and the

Aaron and elders of Israel. And there went forth a wind from *Miriam's* the LORD, and brought quails from the sea, and let *Jealousy* them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other
 5 side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread
 10 *them* all abroad for themselves round about the camp.

And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the
 15 name of that place Kibroth-hattaavah: because there they buried the people that lusted.

And the people journeyed from Kibroth-hattaavah unto Hazereth; and abode at Hazereth.

—*—

* And Miriam and Aaron spake against Moses
 20 because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?

And the LORD heard *it*. (Now the man Moses
 25 *was* very meek, above all the men which *were* upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the

congregation. And they three came out. And the *Leprosy of*
LORD came down in the pillar of the cloud, and stood *Miriam*
in the door of the tabernacle, and called Aaron and
Miriam: and they both came forth. And he said,
Hear now my words: If there be a prophet among 5
you, *I* the LORD will make myself known unto him
in a vision, *and* will speak unto him in a dream. My
servant. Moses *is* not so, who *is* faithful in all mine
house. With him will I speak mouth to mouth, even
apparently, and not in dark speeches; and the similitude 10
of the LORD shall he behold: wherefore then were
ye not afraid to speak against my servant Moses?

And the anger of the LORD was kindled against
them; and he departed. And the cloud departed
from off the tabernacle; and, behold, Miriam *became* 15
leprous, *white* as snow: and Aaron looked upon
Miriam, and, behold, *she was* leprous.

And Aaron said unto Moses, Alas, my lord, I
beseech thee, lay not the sin upon us, wherein we
have done foolishly, and wherein we have sinned. 20
Let her not be as one dead, of whom the flesh is half
consumed when he cometh out of his mother's womb.

And Moses cried unto the LORD, saying, Heal her
now, O God, I beseech thee.

And the LORD said unto Moses, If her father had 25
but spit in her face, should she not be ashamed seven
days? let her be shut out from the camp seven days,
and after that let her be received in *again*.

And Miriam was shut out from the camp seven

Mission days: and the people journeyed not till Miriam was
of the brought in again. And afterward the people removed
Twelve from Hazeroth, and pitched in the wilderness of Paran.

Spies

* And the LORD spake unto Moses, saying, Send
 5 thou men, that they may search the land of Canaan,
 which I give unto the children of Israel: of every
 tribe of their fathers shall ye send a man, every one
 a ruler among them.

And Moses by the commandment of the LORD
 10 sent them from the wilderness of Paran: all those
 men *were* heads of the children of Israel. And these
were their names: of the tribe of Reuben, Shammua
 the son of Zaccur. Of the tribe of Simeon, Shaphat
 the son of Hori. Of the tribe of Judah, Caleb the
 15 son of Jephunneh. Of the tribe of Issachar, Igal the
 son of Joseph. Of the tribe of Ephraim, Oshea the
 son of Nun. Of the tribe of Benjamin, Palti the
 son of Raphu. Of the tribe of Zebulun, Gaddiel
 the son of Sodi. Of the tribe of Joseph, *namely*,
 20 of the tribe of Manasseh, Gaddi the son of Susi.
 Of the tribe of Dan, Ammiel the son of Gemalli. Of
 the tribe of Asher, Sethur the son of Michael. Of
 the tribe of Naphtali, Nahbi the son of Vophsi.
 Of the tribe of Gad, Geuel the son of Machi. These
 25 *are* the names of the men which Moses sent to spy
 out the land. And Moses called Oshea the son of
 Nun Jehoshua.

And Moses sent them to spy out the land of

Canaan, and said unto them, Get you up this way *The* southward, and go up into the mountain: and see the *Grapes of* land, what it *is*; and the people that dwelleth therein, *Eshcol* whether they *be* strong or weak, few or many; and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; and what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. 10

Now the time *was* the time of the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and 15 Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they* 20 *brought* of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after 25 forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the

The Evil congregation, and shewed them the fruit of the land. *Report of* And they told him, and said, We came unto the land *the Land* whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it. Neverthe-
5 less the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains:
10 and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

15 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which
20 we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature. And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so
25 we were in their sight.

* And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto

them, Would God that we had died in the land of *Joshua* Egypt ! or would God we had died in this wilderness! *and* And wherefore hath the LORD brought us unto this *Caleb's* land, to fall by the sword, that our wives and our *Protest* children should be a prey? were it not better for ₅ us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children ₁₀ of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, ₁₅ which we passed through to search it, *is* an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the ₂₀ land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

But all the congregation bade stone them with stones. ₂₅

And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will

Jehovah's it be ere they believe me, for all the signs which I *Wrath and* have shewed among them? I will smite them with *Moses' In-* the pestilence, and disinherit them, and will make of *tercession* thee a greater nation and mightier than they.

- 5 And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;) and they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou
 10 LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of
 15 thee will speak, saying, Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken,
 20 saying, The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. Pardon, I beseech thee, the iniquity of
 25 this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the LORD said, I have pardoned according to thy word: but *as* truly *as* I live, all the earth shall

be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 10 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for you*, your

*Jehovah's
Wrath and
Moses' In-
tercession*

The carcasses, they shall fall in this wilderness. And *Penalty of* your children shall wander in the wilderness forty *murmuring* years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the 5 days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against 10 me : in this wilderness they shall be consumed, and there they shall die.

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon 15 the land, even those men that did bring up the evil report upon the land, died by the plague before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

20 And Moses told these sayings unto all the children of Israel : and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath 25 promised : for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the LORD ? but it shall not prosper. Go not up, for the LORD *is* not among you ; that ye be not smitten before your enemies. For the

Amalekites and the Canaanites *are* there before you, *Defeat* and ye shall fall by the sword: because ye are turned *of the* away from the LORD, therefore the LORD will not be *Israelites* with you.

But they presumed to go up unto the hill top: 5 nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah. 10



* And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire 15 unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the 20 fourth *part* of an hin of oil. And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an 25 hin of oil. And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD. And when thou preparest a bullock

Laws for a burnt offering, or for a sacrifice in performing a concerning vow, or peace offerings unto the LORD: then shall he *Sacrifices* bring with a bullock a meat offering of three tenth

deals of flour mingled with half an hin of oil. And
5 thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so
10 shall ye do to every one according to their number.

All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever *be* among you in your
15 generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations:
20 as ye *are*, so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When
25 ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave offering: as *ye do* the heave offering of the

threshingfloor, so shall ye heave it. Of the first of *Laws*
your dough ye shall give unto the LORD an heave *concerning*
offering in your generations. *Sacrifices*

And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto 5
Moses, *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations; then it shall be, if *ought* be committed by ignorance without the knowledge of the congrega- 10
tion, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make 15
an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: and it 20
shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offer- 25
ing. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have

The one law for him that sinneth through ignorance, both Sabbath- for him that is born among the children of Israel, and Breaker for the stranger that sojourneth among them.

stoned But the soul that doeth *ought* presumptuously,
 5 *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his
 10 iniquity *shall be* upon him.

—*—

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron,
 15 and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

20 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they
 25 make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue: and it shall be unto you for a fringe, that ye may look upon

it, and remember all the commandments of the LORD, *Sin of Korah*, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a *Dathan* whoring: that ye may remember, and do all my *Abiram* commandments, and be holy unto your God. I am ⁵ the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.



* Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons ¹⁰ of Eliab, and On, the son of Peleth, sons of Reuben, took *men*: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves ¹⁵ together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD? ²⁰

And when Moses heard *it*, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will ²⁵ he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD

Reply of to morrow: and it shall be *that* the man whom the *Dathan* LORD doth choose, he *shall be* holy: *ye take* too much & *Abiram* upon you, ye sons of Levi.

And Moses said unto Korah, Hear, I pray you,
 5 ye sons of Levi: *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto
 10 them? And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye mur-
 15 mur against him?

And Moses sent to call Dathan and Abiram the sons of Eliab: which said, We will not come up: *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us
 20 in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.
 25 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

And Moses said unto Korah, Be thou and all thy

company before the LORD, thou, and they, and Aaron, *Vindica-*
to morrow: and take every man his censer, and put *tion of*
incense in them, and bring ye before the LORD every *Moses*
man his censer, two hundred and fifty censers; thou
also, and Aaron, each *of you* his censer. 5

And they took every man his censer, and put fire
in them, and laid incense thereon, and stood in the
door of the tabernacle of the congregation with Moses
and Aaron. And Korah gathered all the congrega-
tion against them unto the door of the tabernacle of 10
the congregation: and the glory of the LORD appeared
unto all the congregation. And the LORD spake unto
Moses and unto Aaron, saying, Separate yourselves
from among this congregation, that I may consume
them in a moment. 15

And they fell upon their faces, and said, O God,
the God of the spirits of all flesh, shall one man sin,
and wilt thou be wroth with all the congregation?

And the LORD spake unto Moses, saying, Speak
unto the congregation, saying, Get you up from about 20
the tabernacle of Korah, Dathan, and Abiram.

And Moses rose up and went unto Dathan and
Abiram; and the elders of Israel followed him.
And he spake unto the congregation, saying, Depart,
I pray you, from the tents of these wicked men, and 25
touch nothing of theirs, lest ye be consumed in all
their sins. So they gat up from the tabernacle of
Korah, Dathan, and Abiram, on every side: and
Dathan and Abiram came out, and stood in the door

Fate of of their tents, and their wives, and their sons, and *Korah* their little children.

§ his And Moses said, Hereby ye shall know that the *Company* LORD hath sent me to do all these works; for *I have* 5 not *done them* of mine own mind. If these men die the common death of all men; *then* the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, 10 with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave 15 asunder that *was* under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed 20 upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

And there came out a fire from the LORD, and 25 consumed the two hundred and fifty men that offered incense.

And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take *up the censers* out of the burning, and scatter thou

the fire yonder ; for they are hallowed. The censers *Renewed* of these sinners against their own souls, let them *Murmurs* make them broad plates *for* a covering of the altar : *against* for they offered them before the LORD, therefore they *Moses* & are hallowed : and they shall be a sign unto the *Aaron* children of Israel.

And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered ; and they were made broad *plates for* a covering of the altar : *to be* a memorial unto the children of Israel, ¹⁰ that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD ; that he be not as Korah, and as his company : as the LORD said to him by the hand of Moses.

But on the morrow all the congregation of the ¹⁵ children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congrega- ²⁰ tion : and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume ²⁵ them as in a moment.

And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense,

Outbreak and go quickly unto the congregation, and make an
of the atonement for them: for there is wrath gone out
Plague from the LORD; the plague is begun. And Aaron
took as Moses commanded, and ran into the midst
5 of the congregation; and, behold, the plague was
begun among the people: and he put on incense,
and made an atonement for the people. And he
stood between the dead and the living; and the
plague was stayed.

10 Now they that died in the plague were fourteen
thousand and seven hundred, beside them that died
about the matter of Korah. And Aaron returned
unto Moses unto the door of the tabernacle of the
congregation: and the plague was stayed.

—*—

15 * And the LORD spake unto Moses, saying, Speak
unto the children of Israel, and take of every one of
them a rod according to the house of *their* fathers, of
all their princes according to the house of their fathers
twelve rods: write thou every man's name upon his
20 rod. And thou shalt write Aaron's name upon the
rod of Levi: for one rod *shall be* for the head of the
house of their fathers. And thou shalt lay them up
in the tabernacle of the congregation before the
testimony, where I will meet with you. And it
25 shall come to pass, *that* the man's rod, whom I shall
choose, shall blossom: and I will make to cease from
me the murmurings of the children of Israel, whereby
they murmur against you.

And Moses spake unto the children of Israel, and *Aaron's* every one of their princes gave him a rod apiece, for *Rod that* each prince one, according to their fathers' houses, *budded* *even* twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the rods before the 5 LORD in the tabernacle of witness.

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and 10 yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token 15 against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the LORD commanded him, so did he.

And the children of Israel spake unto Moses, 20 saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

—*—

* And the LORD said unto Aaron, Thou and thy 25 sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And

The Sons of Levi thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee *shall minister* before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle : only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle : and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar : that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel : to you *they are given as a gift* for the LORD, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil ; and ye shall serve : I have given your priest's office *unto you as a service of gift* : and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel ; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the

fire: every oblation of theirs, every meat offering of *Duties of* theirs, and every sin offering of theirs, and every *the Sons* trespass offering of theirs, which they shall render unto *of Levi* me, shall be most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male 5 shall eat it: it shall be holy unto thee. And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is 10 clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the 15 LORD, shall be thine; every one that is clean in thine house shall eat of it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the 20 firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, 25 which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn

Speak unto the Levites, and say unto them, When ye *The* take of the children of Israel the tithes which I have *Levitical* given you from them for your inheritance, then ye *Portion* shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithes. And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give ¹⁰ thereof the LORD's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the ¹⁵ best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the con- ²⁰ gregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.



* And the LORD spake unto Moses and unto Aaron, ²⁵ saying, This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer

The without spot, wherein *is* no blemish, *and* upon which
Water of never came yoke: and ye shall give her unto Eleazar
Purifica- the priest, that he may bring her forth without the
tion camp, and *one* shall slay her before his face: and
 5 Eleazar the priest shall take of her blood with his
 finger, and sprinkle of her blood directly before the
 tabernacle of the congregation seven times: and *one*
 shall burn the heifer in his sight; her skin, and her
 flesh, and her blood, with her dung, shall he burn:
 10 and the priest shall take cedar wood, and hyssop,
 and scarlet, and cast *it* into the midst of the burning
 of the heifer. Then the priest shall wash his clothes,
 and he shall bathe his flesh in water, and afterward
 he shall come into the camp, and the priest shall be
 15 unclean until the even. And he that burneth her
 shall wash his clothes in water, and bathe his flesh in
 water, and shall be unclean until the even. And a
 man *that is* clean shall gather up the ashes of the
 heifer, and lay *them* up without the camp in a clean
 20 place, and it shall be kept for the congregation of the
 children of Israel for a water of separation: *it is* a
 purification for sin. And he that gathereth the ashes
 of the heifer shall wash his clothes, and be unclean
 until the even: and it shall be unto the children of
 25 Israel, and unto the stranger that sojourneth among
 them, for a statute for ever.

He that toucheth the dead body of any man shall
 be unclean seven days. He shall purify himself with
it on the third day, and on the seventh day he shall

be clean: but if he purify not himself the third day, *The Law* then the seventh day he shall not be clean. *Who- of Purifi-*
 soever toucheth the dead body of any man that is *cation*
 dead, and purifieth not himself, defileth the tabernacle
 of the LORD; and that soul shall be cut off from 5
 Israel: because the water of separation was not
 sprinkled upon him, he shall be unclean; his un-
 cleanness *is* yet upon him. This *is* the law, when a
 man dieth in a tent: all that come into the tent, and
 all that *is* in the tent, shall be unclean seven days. 10
 And every open vessel, which hath no covering
 bound upon it, *is* unclean. And whosoever toucheth
 one that is slain with a sword in the open fields, or a
 dead body, or a bone of a man, or a grave, shall be
 unclean seven days. 15

And for an unclean *person* they shall take of the
 ashes of the burnt heifer of purification for sin, and
 running water shall be put thereto in a vessel: and a
 clean person shall take hyssop, and dip *it* in the
 water, and sprinkle *it* upon the tent, and upon all the 20
 vessels, and upon the persons that were there, and
 upon him that touched a bone, or one slain, or one
 dead, or a grave: and the clean *person* shall sprinkle
 upon the unclean on the third day, and on the seventh
 day: and on the seventh day he shall purify himself, 25
 and wash his clothes, and bathe himself in water, and
 shall be clean at even. But the man that shall be
 unclean, and shall not purify himself, that soul shall
 be cut off *from* among the congregation, because he

Death of Miriam hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation
 5 shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

—*—

10 * Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation:
 15 and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the
 20 LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to
 25 drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the

glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. *The Sin of Moses and Aaron*

And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.



And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians

Hostility vexed us, and our fathers: and when we cried unto
of Edom the LORD, he heard our voice, and sent an angel, and
 hath brought us forth out of Egypt: and, behold,
 we *are* in Kadesh, a city in the uttermost of thy
 5 border: let us pass, I pray thee, through thy country:
 we will not pass through the fields, or through the
 vineyards, neither will we drink *of* the water of the
 wells: we will go by the king's *high* way, we will
 not turn to the right hand nor to the left, until we
 10 have passed thy borders.

And Edom said unto him, Thou shalt not pass by
 me, lest I come out against thee with the sword.

And the children of Israel said unto him, We will
 go by the high way: and if I and my cattle drink of
 15 thy water, then I will pay for it: I will only, with-
 out *doing* any thing *else*, go through on my feet.

And he said, Thou shalt not go through. And
 Edom came out against him with much people, and
 with a strong hand. Thus Edom refused to give
 20 Israel passage through his border: wherefore Israel
 turned away from him.

—*—

And the children of Israel, *even* the whole con-
 gregation, journeyed from Kadesh, and came unto
 mount Hor.

25 And the LORD spake unto Moses and Aaron in
 mount Hor, by the coast of the land of Edom, saying,
 Aaron shall be gathered unto his people: for he shall
 not enter into the land which I have given unto the

children of Israel, because ye rebelled against my *Death of*
word at the water of Meribah. Take Aaron and *Aaron*
Eleazar his son, and bring them up unto mount Hor:
and strip Aaron of his garments, and put them upon
Eleazar his son: and Aaron shall be gathered *unto* 5
his people, and shall die there.

And Moses did as the LORD commanded: and
they went up into mount Hor in the sight of all
the congregation. And Moses stripped Aaron of
his garments, and put them upon Eleazar his son; 10
and Aaron died there in the top of the mount:
and Moses and Eleazar came down from the
mount.

And when all the congregation saw that Aaron
was dead, they mourned for Aaron thirty days, *even* 15
all the house of Israel.



* And *when* king Arad the Canaanite, which dwelt
in the south, heard tell that Israel came by the way
of the spies; then he fought against Israel, and took
some of them prisoners. And Israel vowed a vow 20
unto the LORD, and said, If thou wilt indeed deliver
this people into my hand, then I will utterly destroy
their cities. And the LORD hearkened to the voice
of Israel, and delivered up the Canaanites; and they
utterly destroyed them and their cities: and he called 25
the name of the place Hormah.

And they journeyed from mount Hor by the way
of the Red sea, to compass the land of Edom: and

The the soul of the people was much discouraged because
Brazen of the way. And the people spake against God,
Serpent and against Moses, Wherefore have ye brought us
up out of Egypt to die in the wilderness? for *there*
5 *is* no bread, neither *is there* any water; and our soul
loatheth this light bread.

And the LORD sent fiery serpents among the people,
and they bit the people; and much people of Israel
died. Therefore the people came to Moses, and
10 said, We have sinned, for we have spoken against
the LORD, and against thee; pray unto the LORD,
that he take away the serpents from us.

And Moses prayed for the people. And the
LORD said unto Moses, Make thee a fiery serpent,
15 and set it upon a pole: and it shall come to pass,
that every one that is bitten, when he looketh upon
it, shall live. And Moses made a serpent of brass,
and put it upon a pole, and it came to pass, that if a
serpent had bitten any man, when he beheld the
20 serpent of brass, he lived.

And the children of Israel set forward, and pitched
in Oboth. And they journeyed from Oboth, and
pitched at Ije-abarim, in the wilderness which *is*
before Moab, toward the sunrising. From thence
25 they removed, and pitched in the valley of Zared.
From thence they removed, and pitched on the other
side of Arnon, which *is* in the wilderness that cometh
out of the coasts of the Amorites: for Arnon *is* the
border of Moab, between Moab and the Amorites.

Wherefore it is said in the book of the wars of the *Hostility*
 LORD, *of Sihon*

What he did in the Red sea, *the*

And in the brooks of Arnon; *Amorite*

And at the stream of the brooks 5

That goeth down to the dwelling of Ar,

And lieth upon the border of Moab.

And from thence *they went* to Beer: that *is* the
 well whereof the LORD spake unto Moses, Gather
 the people together, and I will give them water. 10

Then Israel sang this song,

Spring up, O well;

Sing ye unto it:

The princes digged the well,

The nobles of the people digged it, 15

By *the direction of* the lawgiver,

With their staves.

And from the wilderness *they went* to Mattanah:
 and from Mattanah to Nahaliel: and from Nahaliel
 to Bamoth: and from Bamoth *in* the valley, that *is* 20
 in the country of Moab, to the top of Pisgah, which
 looketh toward Jeshimon.

And Israel sent messengers unto Sihon king of
 the Amorites, saying, Let me pass through thy land:
 we will not turn into the fields, or into the vineyards; 25
 we will not drink *of* the waters of the well: *but* we
 will go along by the king's *high* way, until we be
 past thy borders.

And Sihon would not suffer Israel to pass through

Defeat of his border : but Sihon gathered all his people to-
Sihon the gether, and went out against Israel into the wilder-
Amorite ness : and he came to Jahaz, and fought against
 Israel.

5 And Israel smote him with the edge of the sword,
 and possessed his land from Arnon unto Jabbok, even
 unto the children of Ammon : for the border of the
 children of Ammon *was* strong. And Israel took
 all these cities : and Israel dwelt in all the cities of
 10 the Amorites, in Heshbon, and in all the villages
 thereof. For Heshbon *was* the city of Sihon the
 king of the Amorites, who had fought against the
 former king of Moab, and taken all his land out of
 his hand, even unto Arnon. Wherefore they that
 15 speak in proverbs say,

Come into Heshbon,
 Let the city of Sihon be built and prepared :
 For there is a fire gone out of Heshbon,
 A flame from the city of Sihon :
 20 It hath consumed Ar of Moab,
 And the lords of the high places of Arnon.
 Woe to thee, Moab !
 Thou art undone, O people of Chemosh :
 He hath given his sons that escaped,
 25 And his daughters,
 Into captivity unto Sihon
 King of the Amorites.
 We have shot at them ;
 Heshbon is perished even unto Dibon,

And we have laid them waste
Even unto Nophah,
Which reacheth unto Medeba.

*Defeat of
Og of
Bashan*

Thus Israel dwelt in the land of the Amorites.

And Moses sent to spy out Jaazer, and they took 5
the villages thereof, and drove out the Amorites that
were there.

And they turned and went up by the way of
Bashan: and Og the king of Bashan went out against
them, he, and all his people, to the battle at Edrei. 10
And the LORD said unto Moses, Fear him not: for
I have delivered him into thy hand, and all his
people, and his land; and thou shalt do to him as
thou didst unto Sihon king of the Amorites, which
dwelt at Heshbon. So they smote him, and his sons, 15
and all his people, until there was none left him alive:
and they possessed his land.

—*—

* And the children of Israel set forward, and pitched
in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel 20
had done to the Amorites. And Moab was sore
afraid of the people, because they *were* many: and
Moab was distressed because of the children of
Israel. And Moab said unto the elders of Midian,
Now shall this company lick up all *that are* round 25
about us, as the ox licketh up the grass of the field.
And Balak the son of Zippor *was* king of the
Moabites at that time. He sent messengers there-

Balak and fore unto Balaam the son of Beor to Pethor, which *Balaam* is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face
 5 of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom
 10 thou blessest *is* blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto
 15 him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men
 20 *are* these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me
 25 them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

And Balaam rose up in the morning, and said unto *God's* the princes of Balak, Get you into your land: for *Command* the LORD refuseth to give me leave to go with you. *to Balaam*
And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.



And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming ¹⁰ unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

And Balaam answered and said unto the servants ¹⁵ of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. ²⁰

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled ²⁵ his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an

Balaam adversary against him. Now he was riding upon his
and his ass, and his two servants *were* with him. And the
Ass ass saw the angel of the LORD standing in the way,
and his sword drawn in his hand : and the ass turned
5 aside out of the way, and went into the field : and
Balaam smote the ass, to turn her into the way. But
the angel of the LORD stood in a path of the vine-
yards, a wall *being* on this side, and a wall on that
side. And when the ass saw the angel of the LORD,
10 she thrust herself unto the wall, and crushed Balaam's
foot against the wall : and he smote her again. And
the angel of the LORD went further, and stood in a
narrow place, where *was* no way to turn either to
the right hand or to the left. And when the ass saw
15 the angel of the LORD, she fell down under Balaam :
and Balaam's anger was kindled, and he smote the
ass with a staff.

And the LORD opened the mouth of the ass, and
she said unto Balaam, What have I done unto thee,
20 that thou hast smitten me these three times ? And
Balaam said unto the ass, Because thou hast mocked
me : I would there were a sword in mine hand, for
now would I kill thee. And the ass said unto
Balaam, *Am* not I thine ass, upon which thou hast
25 ridden ever since *I was* thine unto this day ? was I
ever wont to do so unto thee ? And he said, Nay.

Then the LORD opened the eyes of Balaam, and
he saw the angel of the LORD standing in the way,
and his sword drawn in his hand : and he bowed

down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. *Balaam's Danger*

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. 10

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. 15

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? 20

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. 25

Whom the LORD hath not defied ?
 For from the top of the rocks I see him,
 And from the hills I behold him :
 Lo, the people shall dwell alone,
 And shall not be reckoned
 Among the nations.

*Blessing
 instead of
 Cursing*

5

Who can count the dust of Jacob,
 And the number of the fourth *part* of Israel ?
 Let me die the death of the righteous,
 And let my last end be like his !

10

And Balak said unto Balaam, What hast thou
 done unto me ? I took thee to curse mine enemies,
 and, behold, thou hast blessed *them* altogether.

And he answered and said, Must I not take heed
 to speak that which the LORD hath put in my mouth ? 15

And Balak said unto him, Come, I pray thee, with
 me unto another place, from whence thou mayest see
 them : thou shalt see but the utmost part of them,
 and shalt not see them all : and curse me them from
 thence. And he brought him into the field of 20
 Zophim, to the top of Pisgah, and built seven altars,
 and offered a bullock and a ram on *every* altar.

And he said unto Balak, Stand here by thy burnt
 offering, while I meet *the LORD* yonder.

And the LORD met Balaam, and put a word in his 25
 mouth, and said, Go again unto Balak, and say thus.
 And when he came to him, behold, he stood by his
 burnt offering, and the princes of Moab with him. And
 Balak said unto him, What hath the LORD spoken ?

Balaam's And he took up his parable, and said,
Second Rise up, Balak, and hear ;
Attempt Hearken unto me, thou son of Zippor :
 God *is* not a man, that he should lie ;
 5 Neither the son of man,
 That he should repent :
 Hath he said, and shall he not do *it* ?
 Or hath he spoken,
 And shall he not make it good ?
 10 Behold, I have received *commandment* to bless :
 And he hath blessed ;
 And I cannot reverse it.
 He hath not beheld iniquity in Jacob,
 Neither hath he seen perverseness
 15 In Israel :
 The LORD his God *is* with him,
 And the shout of a king *is* among them.
 God brought them out of Egypt ;
 He hath as it were the strength
 20 Of an unicorn.
 Surely *there is* no enchantment
 Against Jacob,
 Neither *is there* any divination
 Against Israel :
 25 According to this time it shall be said
 Of Jacob and of Israel,
 What hath God wrought !
 Behold, the people shall rise up
 As a great lion,

And lift up himself as a young lion :
 He shall not lie down
 Until he eat *of* the prey,
 And drink the blood of the slain.

*Balaam's
 Third
 Attempt*

And Balak said unto Balaam, Neither curse them 5
 at all, nor bless them at all.

But Balaam answered and said unto Balak, Told
 not I thee, saying, All that the LORD speaketh, that
 I must do ?

And Balak said unto Balaam, Come, I pray thee, 10
 I will bring thee unto another place ; peradventure it
 will please God that thou mayest curse me them from
 thence. And Balak brought Balaam unto the top
 of Peor, that looketh toward Jeshimon. And
 Balaam said unto Balak, Build me here seven altars, 15
 and prepare me here seven bullocks and seven rams.
 And Balak did as Balaam had said, and offered a
 bullock and a ram on *every* altar.

* And when Balaam saw that it pleased the LORD
 to bless Israel, he went not, as at other times, to seek 20
 for enchantments, but he set his face toward the
 wilderness. And Balaam lifted up his eyes, and he
 saw Israel abiding *in his tents* according to their
 tribes ; and the spirit of God came upon him. And
 he took up his parable, and said, 25

Balaam the son of Beor hath said,
 And the man whose eyes are open hath said :
 He hath said,
 Which heard the words of God,

*The
Blessing
in place of
the Curse*

5 Which saw the vision of the Almighty,
 Falling *into a trance*,
 But having his eyes open :
 How goodly are thy tents, O Jacob,
 And thy tabernacles, O Israel !
 As the valleys are they spread forth,
 As gardens by the river's side,
 As the trees of lign aloes
10 Which the LORD hath planted,
 And as cedar trees beside the waters.
 He shall pour the water out of his buckets,
 And his seed *shall be* in many waters,
 And his king shall be higher than Agag,
 And his kingdom shall be exalted.
15 God brought him forth out of Egypt ;
 He hath as it were the strength
 Of an unicorn :
 He shall eat up the nations his enemies,
 And shall break their bones,
20 And pierce *them* through with his arrows.
 He couched, he lay down as a lion,
 And as a great lion :
 Who shall stir him up ?
 Blessed *is* he that blesseth thee,
25 And cursed *is* he that curseth thee.
 And Balak's anger was kindled against Balaam
 and he smote his hands together : and Balak saith
 unto Balaam, I called thee to curse mine enemies
 and, behold, thou hast altogether blessed *them* th

three times. Therefore now flee thou to thy place: *Prophecy*
I thought to promote thee unto great honour; but, *of Balaam*
lo, the LORD hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to
thy messengers which thou sentest unto me, saying, 5
If Balak would give me his house full of silver and
gold, I cannot go beyond the commandment of the
LORD, to do *either* good or bad of mine own mind;
but what the LORD saith, that will I speak? And
now, behold, I go unto my people: come *therefore*, 10
and I will advertise thee what this people shall do
to thy people in the latter days.

And he took up his parable, and said,

Balaam the son of Beor hath said,

And the man whose eyes are open hath said: 15

He hath said,

Which heard the words of God,

And knew the knowledge of the most High,

Which saw the vision of the Almighty,

Falling *into a trance*, 20

But having his eyes open:

I shall see him, but not now:

I shall behold him, but not nigh:

There shall come a Star out of Jacob,

And a Sceptre shall rise out of Israel, 25

And shall smite the corners of Moab,

And destroy all the children of Sheth.

And Edom shall be a possession,

Seir also shall be a possession for his enemies;

Prophecy of Balaam And Israel shall do valiantly.
 Out of Jacob shall come
 He that shall have dominion,
 And shall destroy him that remaineth of the city.
 5 And when he looked on Amalek, he took up his
 parable, and said,
 Amalek *was* the first of the nations ;
 But his latter end *shall be*
 That he perish for ever.
 10 And he looked on the Kenites, and took up his
 parable, and said,
 Strong is thy dwellingplace,
 And thou puttest thy nest in a rock.
 Nevertheless the Kenite shall be wasted,
 15 Until Asshur shall carry thee away captive.
 And he took up his parable, and said,
 Alas, who shall live when God doeth this !
 And ships *shall come*
 From the coast of Chittim,
 20 And shall afflict Asshur,
 And shall afflict Eber,
 And he also shall perish for ever.
 And Balaam rose up, and went and returned to his
 place : and Balak also went his way.

—*—

25 * And Israel abode in Shittim, and the people
 began to commit whoredom with the daughters of
 Moab. And they called the people unto the sacri-
 fices of their gods : and the people did eat, and

bowed down to their gods. And Israel joined him- *The Sin of*
self unto Baal-peor: and the anger of the LORD was *Israel*
kindled against Israel.

And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. 10

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man 20 of Israel, and the woman through her belly.

So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

And the LORD spake unto Moses, saying, Phinehas, 25 the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

The Sin of Midian Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and
5 made an atonement for the children of Israel.

Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the
10 Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: for they vex you with
15 their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

—*—

* And it came to pass after the plague, that the
20 LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

25 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses

and the children of Israel, which went forth out of *The Sum*
the land of Egypt. *of the*

Reuben, the eldest son of Israel: the children of *Tribes*
Reuben; Hanoth, *of whom cometh* the family of the
Hanochites: of Pallu, the family of the Palluites: 5
of Hezron, the family of the Hezronites: of Carmi,
the family of the Carmites. These *are* the families
of the Reubenites: and they that were numbered of
them were forty and three thousand and seven
hundred and thirty. And the sons of Pallu; Eliab, 10
And the sons of Eliab; Nemuel, and Dathan, and
Abiram. This *is that* Dathan and Abiram, *which*
were famous in the congregation, who strove against
Moses and against Aaron in the company of Korah,
when they strove against the LORD: and the earth 15
opened her mouth, and swallowed them up together
with Korah, when that company died, what time the
fire devoured two hundred and fifty men: and they
became a sign. Notwithstanding the children of
Korah died not. 20

The sons of Simeon after their families: of
Nemuel, the family of the Nemuelites: of Jamin,
the family of the Jaminites: of Jachin, the family of
the Jachinites: of Zerah, the family of the Zarhites:
of Shaul, the family of the Shaulites. These *are* 25
the families of the Simeonites, twenty and two
thousand and two hundred.

The children of Gad after their families: of
Zephon, the family of the Zephonites: of Haggi,

The Sum the family of the Haggites : of Shuni, the family of
of the the Shunites : of Ozni, the family of the Oznites :
Tribes of Eri, the family of the Erites : of Arod, the
 family of the Arodites : of Areli, the family of the
 5 Arelites. These *are* the families of the children of
 Gad according to those that were numbered of them,
 forty thousand and five hundred.

The sons of Judah *were* Er and Onan : and Er
 and Onan died in the land of Canaan. And the sons
 10 of Judah after their families were ; of Shelah, the
 family of the Shelanites : of Pharez, the family of
 the Pharzites : of Zerah, the family of the Zarhites.
 And the sons of Pharez were ; of Hezron, the
 family of the Hezronites : of Hamul, the family
 15 of the Hamulites. These *are* the families of
 Judah according to those that were numbered of
 them, threescore and sixteen thousand and five
 hundred.

Of the sons of Issachar after their families : *of*
 20 Tola, the family of the Tolaites : of Pua, the family
 of the Punites : of Jashub, the family of the Jashu-
 bites : of Shimron, the family of the Shimronites.
 These *are* the families of Issachar according to those
 that were numbered of them, threescore and four
 25 thousand and three hundred.

Of the sons of Zebulun after their families : of
 Sered, the family of the Sardites : of Elon, the
 family of the Elonites : of Jahleel, the family of the
 Jahleelites. These *are* the families of the Zebu-

lunites according to those that were numbered of *The Sum* them, threescore thousand and five hundred. *of the*

The sons of Joseph after their families *were Tribes* Manasseh and Ephraim. Of the sons of Manasseh : of Machir, the family of the Machirites : and Machir 5 begat Gilead : of Gilead *come* the family of the Gileadites. These *are* the sons of Gilead : of Jeezer, the family of the Jeezerites : of Helek, the family of the Helekites : and *of* Asriel, the family of the Asrielites : and *of* Shechem, the family of the 10 Shechemites : and *of* Shemida, the family of the Shemidaites : and *of* Hephher, the family of the Hephherites. And Zelophehad the son of Hephher had no sons, but daughters : and the names of the daughters of Zelophehad *were* Mahlah, and Noah, 15 Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

These *are* the sons of Ephraim after their families : of Shuthelah, the family of the Shuthalhites : of 20 Becher, the family of the Bachrites : of Taban, the family of the Tahanites. And these *are* the sons of Shuthelah : of Eran, the family of the Eranites. These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty 25 and two thousand and five hundred. These *are* the sons of Joseph after their families.

The sons of Benjamin after their families : of Bela, the family of the Belaites : of Ashbel, the family of

The Sum the Ashbelites : of Ahiram, the family of the
of the Ahiramites : of Shupham, the family of the Shupha-
Tribes mites : of Hupham, the family of the Huphamites.

And the sons of Bela were Ard and Naaman : *of*
 5 *Ard*, the family of the Ardites : *and* of Naaman, the
 family of the Naamites. *These are* the sons of
 Benjamin after their families : and they that were
 numbered of them *were* forty and five thousand and
 six hundred.

10 *These are* the sons of Dan after their families : of
 Shuham, the family of the Shuhamites. *These are*
 the families of Dan after their families. All the
 families of the Shuhamites, according to those that
 were numbered of them, *were* threescore and four
 15 thousand and four hundred.

Of the children of Asher after their families : of
 Jimna, the family of the Jimnites : of Jesui, the family
 of the Jesuites : of Beriah, the family of the Beriites.
Of the sons of Beriah : of Heber, the family of the
 20 Heberites : of Malchiel, the family of the Malchielites.
 And the name of the daughter of Asher *was* Sarah.
These are the families of the sons of Asher according
 to those that were numbered of them ; *who were*
 fifty and three thousand and four hundred.

25 *Of* the sons of Naphtali after their families : of
 Jahzeel, the family of the Jahzeelites : of Guni, the
 family of the Gunites : of Jezer, the family of the
 Jezerites : of Shillem, the family of the Shillemites.
There are the families of Naphtali according to their

families : and they that were numbered of them *were* *The Sum*
 forty and five thousand and four hundred. *of the*

These *were* the numbered of the children of Israel, *Tribes*
 six hundred thousand and a thousand seven hundred
 and thirty. 5

And the LORD spake unto Moses, saying, Unto
 these the land shall be divided for an inheritance
 according to the number of names. To many thou
 shalt give the more inheritance, and to few thou shalt
 give the less inheritance : to every one shall his in- 10
 heritance be given according to those that were
 numbered of him. Notwithstanding the land shall
 be divided by lot : according to the names of the
 tribes of their fathers they shall inherit. According
 to the lot shall the possession thereof be divided 15
 between many and few.

And these *are* they that were numbered of the
 Levites after their families : of Gershon, the family
 of the Gershonites : of Kohath, the family of the
 Kohathites : of Merari, the family of the Merarites. 20
 These *are* the families of the Levites : the family of
 the Libnites, the family of the Hebronites, the family
 of the Mahlites, the family of the Mushites, the family
 of the Korathites. And Kohath begat A

And the name of Amram's wife *is*
 the daughter of Levi, whom *her mot*
 in Egypt : and she bare unto Am
 Moses, and Miriam their sister. A
 was born Nadab, and Abihu, Eleaz:

Daughters And Nadab and Abihu died, when they offered
of Zelo- strange fire before the LORD. And those that were
phehad numbered of them were twenty and three thousand,
 all males from a month old and upward: for they
 5 were not numbered among the children of Israel, be-
 cause there was no inheritance given them among the
 children of Israel.

These *are* they that were numbered by Moses and
 Eleazar the priest, who numbered the children of
 10 Israel in the plains of Moab by Jordan *near* Jericho.
 But among these there was not a man of them whom
 Moses and Aaron the priest numbered, when they
 numbered the children of Israel in the wilderness of
 Sinai. For the LORD had said of them, They shall
 15 surely die in the wilderness. And there was not left
 a man of them, save Caleb the son of Jephunneh, and
 Joshua the son of Nun.



* Then came the daughters of Zelophehad, the son
 of Hopher, the son of Gilead, the son of Machir, the
 20 son of Manasseh, of the families of Manasseh the
 son of Joseph: and these *are* the names of his
 daughters; Mahlah, Noah, and Hoglah, and Milcah,
 and Tirzah. And they stood before Moses, and
 before Eleazar the priest, and before the princes and
 25 all the congregation, *by* the door of the tabernacle
 of the congregation, saying, Our father died in the
 wilderness, and he was not in the company of them
that gathered themselves together against the LORD

in the company of Korah ; but died in his own sin, *Moses*
 and had no sons. Why should the name of our *warned*
 father be done away from among his family, because *of his*
 he hath no son ? Give unto us *therefore* a possession *Death*
 among the brethren of our father. 5

And Moses brought their cause before the LORD.
 And the LORD spake unto Moses, saying, The
 daughters of Zelophehad speak right : thou shalt
 surely give them a possession of an inheritance among
 their father's brethren ; and thou shalt cause the in- 10
 heritance of their father to pass unto them. And
 thou shalt speak unto the children of Israel, saying,
 If a man die, and have no son, then ye shall cause his
 inheritance to pass unto his daughter. And if he
 have no daughter, then ye shall give his inheritance 15
 unto his brethren. And if he have no brethren, then
 ye shall give his inheritance unto his father's brethren.
 And if his father have no brethren, then ye shall give
 his inheritance unto his kinsman that is next to him
 of his family, and he shall possess it : and it shall be 20
 unto the children of Israel a statute of judgment, as
 the LORD commanded Moses.

—●—
 And the LORD said unto Moses, Get thee up into
 this mount Abarim, and see the land which I have
 given unto the children of Israel. And when thou 25
 hast seen it, thou also shall be gathered unto thy
 people, as Aaron thy brother was gathered. For ye
 rebelled against my commandment in the desert of

Joshua Zin, in the strife of the congregation, to sanctify me
named as at the water before their eyes: that *is* the water of
Moses' Meribah in Kadesh in the wilderness of Zin.

Successor And Moses spake unto the LORD, saying, Let the
 5 LORD, the God of the spirits of all flesh, set a man
 over the congregation, which may go out before them,
 and which may go in before them, and which may
 lead them out, and which may bring them in; that
 the congregation of the LORD be not as sheep which
 10 have no shepherd.

And the LORD said unto Moses, Take thee Joshua
 the son of Nun, a man in whom *is* the spirit, and lay
 thine hand upon him; and set him before Eleazar the
 priest, and before all the congregation; and give him
 15 a charge in their sight. And thou shalt put *some* of
 thine honour upon him, that all the congregation of
 the children of Israel may be obedient. And he
 shall stand before Eleazar the priest, who shall ask
counsel for him after the judgment of Urim before
 20 the LORD: at his word shall they go out, and at his
 word they shall come in, *both* he, and all the children
 of Israel with him, even all the congregation.

And Moses did as the LORD commanded him:
 and he took Joshua, and set him before Eleazar the
 25 priest, and before all the congregation: and he laid
 his hands upon him, and gave him a charge, as the
 LORD commanded by the hand of Moses.

—*—

* *And the LORD* spake unto Moses, saying, Com-

mand the children of Israel, and say unto them, My *Laws* offering, and my bread for my sacrifices made by fire, *concerning* for a sweet savour unto me, shall ye observe to offer *Sacrifices* unto me in their due season.

And thou shalt say unto them, This *is* the offering ⁵ made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth *part* of an ephah of ¹⁰ flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof *shall be* the fourth *part* of ¹⁵ an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, ²⁰ a sacrifice made by fire, of a sweet savour unto the LORD.

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering ²⁵ thereof: *this is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

And in the beginnings of your months ye shall offer

goat *for* a sin offering, to make an atonement for you. *Sacrifices*
 Ye shall offer these beside the burnt offering in the *of the*
 morning, which *is* for a continual burnt offering. *Seventh*
 After this manner ye shall offer daily, throughout the *Month*
 seven days, the meat of the sacrifice made by fire, of 5
 a sweet savour unto the LORD: it shall be offered
 beside the continual burnt offering, and his drink
 offering. And on the seventh day ye shall have an
 holy convocation; ye shall do no servile work.

Also in the day of the firstfruits, when ye bring a 10
 new meat offering unto the LORD, after your weeks
be out, ye shall have an holy convocation; ye shall do
 no servile work: but ye shall offer the burnt offering
 for a sweet savour unto the LORD; two young bullocks,
 one ram, seven lambs of the first year; and their 15
 meat offering of flour mingled with oil, three tenth
 deals unto one bullock, two tenth deals unto one ram,
 a several tenth deal unto one lamb, throughout the
 seven lambs; *and* one kid of the goats, to make an
 atonement for you. Ye shall offer *them* beside the 20
 continual burnt offering, and his meat offering, (they
 shall be unto you without blemish) and their drink
 offerings.

* And in the seventh month, on the first *day* of the
 month, ye shall have an holy convocation; ye shall 25
 do no servile work: it is a day of blowing the
 trumpets unto you. And ye shall offer a burnt offer-
 ing for a sweet savour unto the LORD; one young
 bullock, one ram, *and* seven lambs of the first year

Sacrifices without blemish : and their meat offering *shall be of*
of the flour mingled with oil, three tenth deals for a bullock,
Seventh and two tenth deals for a ram, and one tenth deal for
Month one lamb, throughout the seven lambs : and one kid
 5 of the goats *for a sin offering*, to make an atonement
 for you : beside the burnt offering of the month, and
 his meat offering, and the daily burnt offering, and
 his meat offering, and their drink offerings, according
 unto their manner, for a sweet savour, a sacrifice made
 10 by fire unto the LORD.

And ye shall have on the tenth *day* of this seventh
 month an holy convocation ; and ye shall afflict
 your souls : ye shall not do any work *therein* : but ye
 shall offer a burnt offering unto the LORD *for a sweet*
 15 *savour* ; one young bullock, one ram, *and seven lambs*
 of the first year ; they shall be unto you without
 blemish : and their meat offering *shall be of* flour
 mingled with oil, three tenth deals to a bullock, *and*
 two tenth deals to one ram, a several tenth deal for
 20 one lamb, throughout the seven lambs : one kid of the
 goats *for a sin offering* ; beside the sin offering of
 atonement, and the continual burnt offering, and the
 meat offering of it, and their drink offerings.

And on the fifteenth day of the seventh month ye
 25 shall have an holy convocation ; ye shall do no servile
 work, and ye shall keep a feast unto the LORD seven
 days : and ye shall offer a burnt offering, a sacrifice
 made by fire, of a sweet savour unto the LORD ;
thirteen young bullocks, two rams, and fourteen lambs

of the first year; they shall be without blemish: and *Sacrifices* their meat offering *shall be of flour mingled with oil, of the* three tenth deals unto every bullock of the thirteen *Seventh* bullocks, two tenth deals to each ram of the two *Month* rams, and a several tenth deal to each lamb of the 5 fourteen lambs: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year 10 without spot: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: and one kid of the goats for a sin offering; beside the continual burnt offering, and the meat 15 offering thereof, and their drink offerings.

And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* 20 according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

And on the fourth day ten bullocks, two rams, and 25 fourteen lambs of the first year without blemish: their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: and

Sacrifices one kid of the goats *for* a sin offering ; beside the
of the continual burnt offering, his meat offering, and his
Seventh drink offering.

Month And on the fifth day nine bullocks, two rams, *and*
 5 fourteen lambs of the first year without spot : and
 their meat offering and their drink offerings for the
 bullocks, for the rams, and for the lambs, *shall be*
 according to their number, after the manner : and one
 goat *for* a sin offering ; beside the continual burnt
 10 offering, and his meat offering, and his drink offering.

And on the sixth day eight bullocks, two rams,
and fourteen lambs of the first year without blemish :
 and their meat offering and their drink offerings for
 the bullocks, for the rams, and for the lambs, *shall*
 15 *be* according to their number, after the manner : and
 one goat *for* a sin offering ; beside the continual burnt
 offering, his meat offering, and his drink offering.

And on the seventh day seven bullocks, two rams,
and fourteen lambs of the first year without blemish :
 20 and their meat offering and their drink offerings for
 the bullocks, for the rams, and for the lambs, *shall be*
 according to their number, after the manner : and one
 goat *for* a sin offering ; beside the continual burnt
 offering, his meat offering, and his drink offering.

25 On the eighth day ye shall have a solemn assembly :
 ye shall do no servile work *therein* : but ye shall offer
 a burnt offering, a sacrifice made by fire, of a sweet
 savour unto the LORD : one bullock, one ram, seven
 lambs of the first year without blemish : their meat

offering and their drink offerings for the bullock, for *The* the ram, and for the lambs, *shall be* according to their *Law of* number, after the manner: and one goat *for* a sin *Vows* offering; beside the continual burnt offering, and his meat offering, and his drink offering. 5

These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. 10

And Moses told the children of Israel according to all that the LORD commanded Moses.

—*—

* And Moses spake unto the heads of the tribes concerning the children of Israel, saying, *This is* the thing which the LORD hath commanded. If a man 15 vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

If a woman also vow a vow unto the LORD, and 20 bind herself by a bond, being in her father's house in her youth, and her father hear her vow, and her father bind her soul, and her father disallow her: then all her vows 25 which she hath bound herself to, shall stand, but if her father disallow her, then he shall disallow her vows, or words.

The shall stand: and the LORD shall forgive her, because
Law of her father disallowed her.

Vows And if she had at all an husband, when she vowed,
or uttered ought out of her lips, wherewith she bound
5 her soul; and her husband heard *it*, and held his
peace at her in the day that he heard *it*: then her
vows shall stand, and her bonds wherewith she bound
her soul shall stand. But if her husband disallowed
her on the day that he heard *it*; then he shall make
10 her vow which she vowed, and that which she uttered
with her lips, wherewith she bound her soul, of none
effect: and the LORD shall forgive her.

But every vow of a widow, and of her that is
divorced, wherewith they have bound their souls,
15 shall stand against her.

And if she vowed in her husband's house, or bound
her soul by a bond with an oath; and her husband
heard *it*, and held his peace at her, *and* disallowed
her not: then all her vows shall stand, and every
20 bond wherewith she bound her soul shall stand. But
if her husband hath utterly made them void on the
day he heard *them*; *then* whatsoever proceeded out
of her lips concerning her vows, or concerning the
bond of her soul, shall not stand: her husband hath
25 made them void; and the LORD shall forgive her.

Every vow, and every binding oath to afflict the soul,
her husband may establish it, or her husband may
make it void. But if her husband altogether hold
his peace at her from day to day; then he establisheth

all her vows, or all her bonds, which *are* upon her: *Campaign* he confirmeth them, because he held his peace at her *against* in the day that he heard *them*. But if he shall any *Midian* ways make them void after that he hath heard *them*; then he shall bear her iniquity. 5

These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.



* And the LORD spake unto Moses, saying, *Avenge* 10 the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. 15 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. And Moses sent them to the war, 20 a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. 25 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian:

and whosoever hath touched any slain, purify *both* *Division*
yourselves and your captives on the third day, and on *of the*
the seventh day. And purify all *your* raiment, and *Booty*
all that is made of skins, and all work of goats' hair,
and all things made of wood. 5

And Eleazar the priest said unto the men of war
which went to the battle, This *is* the ordinance of
the law which the LORD commanded Moses; only
the gold, and the silver, the brass, the iron, the tin,
and the lead, every thing that may abide the fire, ye 10
shall make *it* go through the fire, and it shall be clean:
nevertheless it shall be purified with the water of
separation: and all that abideth not the fire ye shall
make go through the water. And ye shall wash
your clothes on the seventh day, and ye shall be 15
clean, and afterward ye shall come into the camp.

And the LORD spake unto Moses, saying, Take
the sum of the prey that was taken, *both* of man and
of beast, thou, and Eleazar the priest, and the chief
fathers of the congregation: and divide the prey into 20
two parts; between them that took the war upon
them, who went out to battle, and between all the
congregation: and levy a tribute unto the LORD of
the men of war which went out to battle: one soul
of five hundred, *both* of the persons, and of the beeves, 25
and of the asses, and of the sheep: take *it* of their
half, and give *it* unto Eleazar the priest, for an heave
offering of the LORD. And of the children of Israel's
half, thou shalt take one portion of fifty, of the

Division persons, of the beeves, of the asses, and of the flocks,
of the of all manner of beasts, and give them unto the
Booty Levites, which keep the charge of the tabernacle of
 the LORD. And Moses and Eleazar the priest did
 5 as the LORD commanded Moses.

And the booty, *being* the rest of the prey which
 the men of war had caught, was six hundred thousand
 and seventy thousand and five thousand sheep, and
 threescore and twelve thousand beeves, and threescore
 10 and one thousand asses, and thirty and two thousand
 persons in all, of women that had not known man by
 lying with him.

And the half, *which was* the portion of them that
 went out to war, was in number three hundred thou-
 15 sand and seven and thirty thousand and five hundred
 sheep : and the LORD's tribute of the sheep was six
 hundred and threescore and fifteen. And the beeves
were thirty and six thousand ; of which the LORD's
 tribute *was* threescore and twelve. And the asses
 20 *were* thirty thousand and five hundred ; of which
 the LORD's tribute *was* threescore and one. And
 the persons *were* sixteen thousand ; of which the
 LORD's tribute *was* thirty and two persons. And
 Moses gave the tribute, *which was* the LORD's heave
 25 offering, unto Eleazar the priest, as the LORD com-
 manded Moses.

And of the children of Israel's half, which Moses
 divided from the men that warred, (now the half
that pertained unto the congregation was three hundred

thousand and thirty thousand *and* seven thousand and *Division*
five hundred sheep, and thirty and six thousand *of the*
beeves, and thirty thousand asses and five hundred, *Booty*
and sixteen thousand persons ;) even of the children
of Israel's half, Moses took one portion of fifty, *both* 5
of man and of beast, and gave them unto the Levites,
which kept the charge of the tabernacle of the LORD ;
as the LORD commanded Moses.

And the officers which *were* over thousands of the
host, the captains of thousands, and captains of 10
hundreds, came near unto Moses : and they said unto
Moses, Thy servants have taken the sum of the men
of war which *are* under our charge, and there lacketh
not one man of us. We have therefore brought an
oblation for the LORD, what every man hath gotten, 15
of jewels of gold, chains, and bracelets, rings, earrings,
and tablets, to make an atonement for our souls
before the LORD.

And Moses and Eleazar the priest took the gold
of them, *even* all wrought jewels. And all the gold 20
of the offering that they offered up to the LORD, of
the captains of thousands, and of the captains of
hundreds, was sixteen thousand seven hundred and
fifty shekels. (*For* the men of war had taken spoil,
every man for himself.) And Moses and Eleazar 25
the priest took the gold of the captains of thousands
and of hundreds, and brought it into the tabernacle of
the congregation, *for* a memorial for the children of
Israel before the LORD.

Proposed * Now the children of Reuben and the children of *Settlement* Gad had a very great multitude of cattle : and when *in Gilead* they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle ; the
5 children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, *even* the
10 country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle : wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

15 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here ? And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given
20 them ? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD
25 had given them. And the LORD's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I
sware unto Abraham, unto Isaac, and unto Jacob ;

because they have not wholly followed me: save Caleb *Proposed*
the son of Jephunneh the Kenezite, and Joshua the *Settlement*
son of Nun: for they have wholly followed the LORD. *in Gilead*
And the LORD's anger was kindled against Israel,
and he made them wander in the wilderness forty 5
years, until all the generation, that had done evil in
the sight of the LORD, was consumed. And, behold,
ye are risen up in your fathers' stead, an increase of
sinful men, to augment yet the fierce anger of the
LORD toward Israel. For if ye turn away from after 10
him, he will yet again leave them in the wilderness;
and ye shall destroy all this people.

And they came near unto him, and said, We will
build sheepfolds here for our cattle, and cities for our
little ones: but we ourselves will go ready armed 15
before the children of Israel, until we have brought
them unto their place: and our little ones shall dwell
in the fenced cities because of the inhabitants of the
land. We will not return unto our houses, until the
children of Israel have inherited every man his 20
inheritance. For we will not inherit with them on
yonder side Jordan, or forward; because our in-
heritance is fallen to us on this side Jordan eastward.

And Moses said unto them, If ye will do this
thing, if ye will go armed before the LORD to war, 25
and will go all of you armed over Jordan before the
LORD, until he hath driven out his enemies from
before him, and the land be subdued before the LORD:
then afterward ye shall return, and be *guiltless before*

Reply of the LORD, and before Israel; and this land shall be
Moses your possession before the LORD. But if ye will not
do so, behold, ye have sinned against the LORD: and
be sure your sin will find you out. Build you cities
5 for your little ones, and folds for your sheep; and do
that which hath proceeded out of your mouth.

And the children of Gad and the children of
Reuben spake unto Moses, saying, Thy servants will do
as my lord commandeth. Our little ones, our wives,
10 our flocks, and all our cattle, shall be there in the
cities of Gilead: but thy servants will pass over,
every man armed for war, before the LORD to battle,
as my lord saith.

So concerning them Moses commanded Eleazar
15 the priest, and Joshua the son of Nun, and the chief
fathers of the tribes of the children of Israel: and
Moses said unto them, If the children of Gad and the
children of Reuben will pass with you over Jordan,
every man armed to battle, before the LORD, and the
20 land shall be subdued before you; then ye shall
give them the land of Gilead for a possession: but if
they will not pass over with you armed, they shall
have possessions among you in the land of Canaan.

And the children of Gad and the children of
25 Reuben answered, saying, As the LORD hath said
unto thy servants, so will we do. We will pass over
armed before the LORD into the land of Canaan, that
the possession of our inheritance on this side Jordan
may be ours,

And Moses gave unto them, *even* to the children *Reuben*, of Gad, and to the children of Reuben, and unto half *Gad* & the tribe of Manasseh the son of Joseph, the kingdom *half* of Sihon king of the Amorites, and the kingdom of *Manasseh* Og king of Bashan, the land, with the cities thereof *settled* in the coasts, *even* the cities of the country round about.

And the children of Gad built Dibon, and Ataroth, and Aroer, and Atroth, Shophan, and Jaazer, and Jogbehah, and Beth-nimrah, and Beth-haran, fenced 10 cities : and folds for sheep.

And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, and Nebo, and Baal-meon, (their names being changed,) and Shibmah : and gave 15 other names unto the cities which they builded.

And the children of Machir the son Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son of Manasseh ; and he dwelt 20 therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.



* These *are* the journeys of the children of Israel, 25 which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their

Rephidim, where was no water for the people to drink. *Journeys
of the
Tribes*

And they departed from Rephidim, and pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. 5 And they departed from Kibroth-hattaavah, and encamped at Hazeroth. And they departed from Hazeroth, and pitched in Rithmah. And they departed from Rithmah, and pitched at Rimmon-parez. 10 And they departed from Rimmon-parez, and pitched in Libnah. And they removed from Libnah, and pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from mount Shapher, and encamped 15 in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched 20 in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-jaakan. And they removed from Bene-jaakan, and encamped 25 at Hor-hagidgad. And they went from Hor-hagidgad, and pitched in Jotbathah. And they removed from Jotbathah, and encamped at Ebronah. And they departed from Ebronah, and encamped

Journeys at Ezion-gaber. And they removed from Ezion-
of the gaber, and pitched in the wilderness of Zin, which
Tribes is Kadesh.

And they removed from Kadesh, and pitched in
5 mount Hor, in the edge of the land of Edom. And
Aaron the priest went up into mount Hor at the
commandment of the LORD, and died there, in the
fortieth year after the children of Israel were come
out of the land of Egypt, in the first *day* of the fifth
10 month. And Aaron *was* an hundred and twenty
and three years old when he died in mount Hor.

And king Arad the Canaanite, which dwelt in the
south in the land of Canaan, heard of the coming of
the children of Israel.

15 And they departed from mount Hor, and pitched
in Zalmonah. And they departed from Zalmonah,
and pitched in Punon. And they departed from
Punon, and pitched in Oboth. And they departed
from Oboth, and pitched in Ije-abarim, in the border
20 of Moab. And they departed from Iim, and pitched
in Dibon-gad. And they removed from Dibon-gad,
and encamped in Almon-diblathaim. And they re-
moved from Almon-diblathaim, and pitched in the
mountains of Abarim, before Nebo. And they
25 departed from the mountains of Abarim, and pitched
in the plains of Moab by Jordan *near* Jericho. And
they pitched by Jordan, from Beth-jesimoth *even* unto
Abel-shittim in the plains of Moab.

And the LORD spake unto Moses in the plains of

Moab by Jordan *near* Jericho, saying, Speak unto the *Command* children of Israel, and say unto them, When ye are *to drive* passed over Jordan into the land of Canaan; then ye *out the* shall drive out all the inhabitants of the land from *Canaanites* before you, and destroy all their pictures, and destroy ⁵ all their molten images, and quite pluck down all their high places: and ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your ¹⁰ families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not ¹⁵ drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, *that* I ²⁰ shall do unto you, as I thought to do unto them.

—*—

* And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land ²⁵ of Canaan with the coasts thereof:)

Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your

Borders south border shall be the outmost coast of the salt sea of the eastward : and your border shall turn from the south *Promised* to the ascent of Akrabbim, and pass on to Zin : and

Land the going forth thereof shall be from the south to
 5 Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon : and the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

And *as for* the western border, ye shall even have
 10 the great sea for a border : this shall be your west border.

And this shall be your north border : from the great sea ye shall point out for you mount Hor : from mount Hor ye shall point out *your border* unto the
 15 entrance of Hamath ; and the goings forth of the border shall be to Zedad : and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan : this shall be your north border.

And ye shall point out your east border from
 20 Hazar-enan to Shepham : and the coast shall go down from Shepham to Riblah, on the east side of Ain ; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward : and the border shall go down to Jordan, and the goings
 25 out of it shall be at the salt sea : this shall be your land with the coasts thereof round about.

And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, *which the LORD* commanded to give unto the nine

tribes, and to the half tribe: for the tribe of the *Those* children of Reuben according to the house of their *who were* fathers, and the tribe of the children of Gad accord- *to Divide* ing to the house of their fathers, have received *their the Land* their inheritance; and half the tribe of Manasseh have re- 5 ceived their inheritance: the two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho eastward, toward the sunrising.*

And the LORD spake unto Moses, saying, These *are* the names of the men which shall divide the land 10 unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children 15 of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, 20 Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel 25 the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

The Share These *are they* whom the LORD commanded to
of the divide the inheritance unto the children of Israel in
Levites the land of Canaan.

—*—

* And the LORD spake unto Moses in the plains of
 5 Moab by Jordan *near* Jericho, saying, Command the
 children of Israel, that they give unto the Levites of
 the inheritance of their possession cities to dwell in ;
 and ye shall give *also* unto the Levites suburbs for
 the cities round about them. And the cities shall
 10 they have to dwell in ; and the suburbs of them shall
 be for their cattle, and for their goods, and for all their
 beasts. And the suburbs of the cities, which ye
 shall give unto the Levites, *shall reach* from the wall
 of the city and outward a thousand cubits round
 15 about. And ye shall measure from without the city
 on the east side two thousand cubits, and on the
 south side two thousand cubits, and on the west side
 two thousand cubits, and on the north side two
 thousand cubits ; and the city *shall be* in the midst :
 20 this shall be to them the suburbs of the cities.

And among the cities which ye shall give unto the
 Levites *there shall be* six cities for refuge, which ye
 shall appoint for the manslayer, that he may flee
 thither : and to them ye shall add forty and two
 25 cities. So all the cities which ye shall give to the
 Levites *shall be* forty and eight cities : them *shall ye*
give with their suburbs.

And the cities which ye shall give *shall be* of the

possession of the children of Israel: from *them that* *Cities of*
have many ye shall give many; but from *them that* *Refuge*
have few ye shall give few: every one shall give of
his cities unto the Levites according to his inheritance
which he inheriteth.

And the LORD spake unto Moses, saying, Speak ⁵
unto the children of Israel, and say unto them,
When ye be come over Jordan into the land of
Canaan; then ye shall appoint you cities to be cities
of refuge for you; that the slayer may flee thither, ¹⁰
which killeth any person at unawares. And they
shall be unto you cities for refuge from the avenger;
that the manslayer die not, until he stand before the
congregation in judgment. And of these cities which
ye shall give six cities shall ye have for refuge. Ye ¹⁵
shall give three cities on this side Jordan, and three
cities shall ye give in the land of Canaan, *which* shall
be cities of refuge. These six cities shall be a refuge,
both for the children of Israel, and for the stranger,
and for the sojourner among them: that every one ²⁰
that killeth any person unawares may flee thither.

And if he smite him with an instrument of iron, so
that he die, he *is* a murderer: the murderer shall
surely be put to death. And if he smite him with
throwing a stone, wherewith he may die, and he die, ²⁵
he *is* a murderer: the murderer shall surely be put
to death. Or *if* he smite him with an hand weapon
of wood, wherewith he may die, and he die, he *is* a
murderer: the murderer shall surely be put to death.

The Law concerning The revenger of blood himself shall slay the murderer : when he meeteth him, he shall slay him. But if he

Man-slaughter thrust him of hatred, or hurl at him by laying of
5 wait, that he die ; or in enmity smite him with his hand, that he die : he that smote *him* shall surely be put to death ; *for he is* a murderer : the revenger of blood shall slay the murderer, when he meeteth him.

But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,
10 or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm : then the congregation shall judge between the slayer and the revenger of blood according to these judgments : and
15 the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled : and he shall abide in it unto the death of the high priest, which was anointed with the holy
20 oil.

But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled ; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of
25 blood kill the slayer ; he shall not be guilty of blood : because he should have remained in the city of his refuge until the death of the high priest : but after the death of the high priest the slayer shall return *into the land of his possession.*

So these *things* shall be for a statute of judgment *Law of*
 unto you throughout your generations in all your *Inheri-*
 dwellings. *ance*

Whoso killeth any person, the murderer shall be
 put to death by the mouth of witnesses: but one ⁵
 witness shall not testify against any person *to cause*
him to die. Moreover ye shall take no satisfaction
 for the life of a murderer, which *is* guilty of death:
 but he shall be surely put to death. And ye shall
 take no satisfaction for him that is fled to the city of ¹⁰
 his refuge, that he should come again to dwell in the
 land, until the death of the priest. So ye shall not
 pollute the land wherein ye *are*: for blood it defileth
 the land: and the land cannot be cleansed of the
 blood that is shed therein, but by the blood of him ¹⁵
 that shed it. Defile not therefore the land which ye
 shall inhabit, wherein I dwell: for I the LORD dwell
 among the children of Israel.



* And the chief fathers of the families of the children
 of Gilead, the son of Machir, the son of Manasseh, of ²⁰
 the families of the sons of Joseph, came near, and
 spake before Moses, and before the princes, the chief
 fathers of the children of Israel: and they said, The
 LORD commanded my lord to give the land for an
 inheritance by lot to the children of Israel: and my ²⁵
 lord was commanded by the LORD to give the
 inheritance of Zelophehad our brother unto his
 daughters. And if they be married to any of the

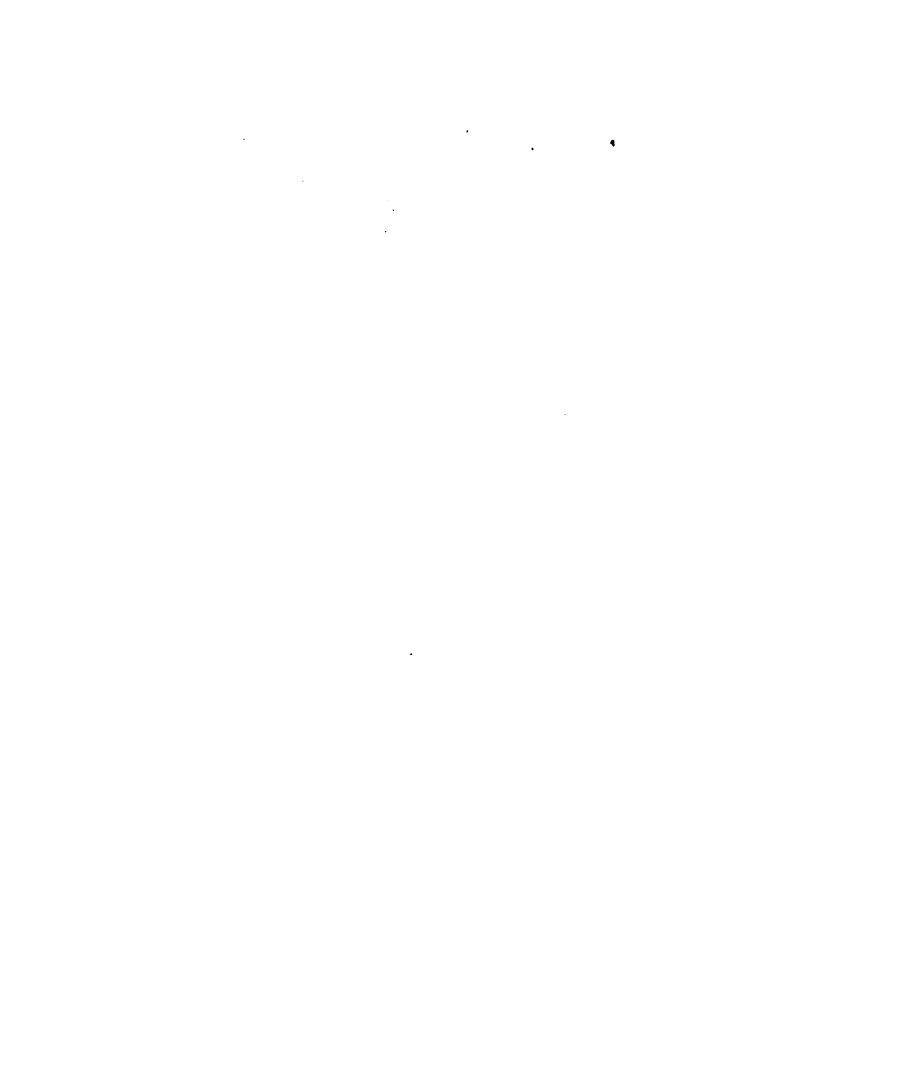
Law of sons of the *other* tribes of the children of Israel, then
Inherit- shall their inheritance be taken from the inheritance
ance of our fathers, and shall be put to the inheritance of
5 the tribe whereunto they are received : so shall it be
taken from the lot of our inheritance. And when
the jubile of the children of Israel shall be, then shall
their inheritance be put unto the inheritance of the
tribe whereunto they are received : so shall their in-
heritance be taken away from the inheritance of the
10 tribe of our fathers.

And Moses commanded the children of Israel
according to the word of the LORD, saying, The
tribe of the sons of Joseph hath said well. This *is*
the thing which the LORD doth command concerning
15 the daughters of Zelophehad, saying, Let them
marry to whom they think best ; only to the family
of the tribe of their father shall they marry. So
shall not the inheritance of the children of Israel
remove from tribe to tribe : for every one of the
20 children of Israel shall keep himself to the inheritance
of the tribe of his fathers. And every daughter,
that possesseth an inheritance in any tribe of the
children of Israel, shall be wife unto one of the
family of the tribe of her father, that the children of
25 Israel may enjoy every man the inheritance of his
fathers. Neither shall the inheritance remove from
one tribe to another tribe ; but every one of the tribes
of the children of Israel shall keep himself to his own
inheritance.

Even as the LORD commanded Moses, so did the *Law of* daughters of Zelophehad: for Mahlah, Tirzah, and *Inherit-* Hoglah, and Milcah, and Noah, the daughters of *ance* Zelophehad, were married unto their father's brothers' sons: *and* they were married into the families of the 5 sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.



These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses 10 unto the children of Israel in the plains of Moab by Jordan *near* Jericho.



Notes

p. 1, l. 1.-p. 2, l. 8. Introduction, § 40.

p. 2, l. 20-p. 5, l. 27. The numbers are repeated in chap. ii. In the census taken nearly forty years later (chap. xxvi.) the total differs very slightly from the present, but the totals of the various tribes vary greatly. On the entirely unhistorical characters of the numbers, *see* Introduction, § 13.

p. 6, l. 11. 'the stranger.' The word means anyone not belonging to the class under consideration (*cp.* layman). Here it means anyone not a Levite.

p. 6, l. 17. 'wrath.' An outburst of the Divine anger inflicting calamity (*cp.* xviii. 5, xvi. 46).

p. 6, l. 24. 'standard.' The word thus rendered throughout the chapter, and also in i. 52, x. 14-25, perhaps rather means company.

p. 6, l. 27. The eastern is the superior position; for here the highest class of Levites—the priests—are located (iii. 36), and those who encamp on the east march first. In the arrangement of the camp, therefore, Judah is pre-eminent (*cp.* Ezek. xlvi. 5; Rev. vii. 5). The arrangement of the camp contemplated in these chapters is as follows:—the tabernacle forms the centre; immediately round it are the priests and the three Levitical families; at a further distance the twelve tribes, three on each side. For the significance of the arrangement, *see* Introduction, § 40.

p. 10, l. 12-p. 20, l. 8. These chapters are mainly occupied with the separation of Levi to be servants of the priests, the numbers and special duties of the several Levitical families. The subject of Levi is resumed in chap. viii., the three interven-

ing chapters having nothing to do with the subject. sections of the Book of Numbers dealing with the Lev. chaps. xvi.-xviii., xxvi. 57 ff., xxxv. 1-8 (*cp.* xxxi.). In its name Leviticus deals with the priests and not with the priestly Levites. The present section, so far as it deals with setting apart of the Levites, corresponds to Exod. xxv Levit. viii., which describe the consecration of Aaron's family to the priestly office.

p. 20, l. 23. 'He shall recompense his trespass with the principle thereof'; rather, perhaps, 'He shall restore that which he has wrongfully in his possession in full'; similarly in the verse.

p. 21, l. 7-p. 23, l. 16. An ordeal. A woman suspected of unfaithfulness is given a potion to drink; if guilty she injures her; if innocent, is harmless, or even does her good by curing sterility. Efficacy is here secured for the ordeal by (1) its being holy (v. 17); (2) mixing it with sacred oil (v. 17); (3) by having washed off into it the words of a curse. Analogy can be found for all these points (*cp.* Ordeal in *Ætymologia Britannica*; and on the efficacy of the curse *cp.* Introduction, § 37).

p. 21, l. 25. 'Before Jehovah'; *i.e.*, before the altar.

p. 22, l. 12. This verse is probably an intrusion between v. 20 and 22 translated 'than this water' at the beginning of v. 22.

p. 22, l. 22. As the law now runs the woman is to drink twice (*cp.* v. 26). This is unlikely; some intrusion or further source is probable (*cp.* preceding two verses).

p. 23, l. 17-p. 25, l. 29. Nazarites were an ancient sacred order in Israel (*cp.* Judges xiii. ff.; Amos ii. 11); but whether regulations in this law are equally ancient is questionable (Introduction, §§ 43-46). The Nazarite during his vow is bound to certain taboos, including any produce of the vine, which was prepared as an intoxicant or not.

p. 24, l. 22. 'the days that were before shall be lost' - the days that had run of the period of his vow before his

ment do not count. The whole period must begin again after purification.

p. 25, l. 27. 'Beside' that 'that his hand shall get'; the Hebrew phrase means apart from what (or anything further which) his means enable him (to offer).

p. 26, ll. 1-10. Introduction, § 28.

p. 27, l. 18. 'charger'; a dish. For the English word, *cp.* Matt. xiv. 8.

p. 33, l. 19. An insolated fragment. Yahweh must have been mentioned by name in the original context; in this verse he is referred to by the pronoun 'to him' (*cp.* Exod. xxv. 22).

p. 36, ll. 3-12. Introduction, § 48.

p. 37, l. 29. 'Stranger.' A very different word from that rendered in the same way in i. 51. The word used here means a person not of Hebrew birth, but resident among them, and enjoying certain rights. The position of these strangers varied in the course of history; in P the word approximates to the sense of proselyte, which it actually acquired a little later.

p. 40, l. 12. 'The wilderness of Paran.' The exact limits of the district are unknown, but it may be roughly defined as lying north of Sinai and south of Kadesh (on which *see* Introduction, § 31).

p. 42, l. 8. In the 'three days' journey,' the words, illegitimately rendered in A.V., may be a mere accidental repetition from the previous clause.

p. 42, l. 13. Introduction, § 19.

p. 43, l. 3-p. 46, l. 14. Introduction, §§ 34, 35.

p. 43, l. 5. 'Who shall give us flesh'; the Hebrew may be idiomatically rendered 'Oh! that we had flesh'; and so in v. 18.

p. 43, l. 8. 'our soul is dried away'; the Hebrew word for soul sometimes corresponds to our word appetite (*cp.* 'his soul is empty,' *i.e.*, he is hungry, Isa. xxviii. 8; 'to satisfy his soul,' *i.e.*, 'to stay his hunger,' Prov. vi. 30).

p. 43, l. 15. 'as the taste of fresh oil'; rather, though the

precise sense of the Hebrew is uncertain, 'like a dainty prepared with oil' (*cp.* Exod. xvi. 31).

p. 46, l. 19. Introduction, §§ 29-35.

p. 48, l. 4-p. 55, l. 10. The spies (*cp.* Introduction, § 15, and footnote). A pre-Exilic and a post-Exilic story are here fused together, the former being only fragmentarily preserved. The pre-Exilic story (JE), itself probably compiled from two similar stories, seems to have related that Moses despatched Caleb and others to reconnoitre and report on the *southern part* of Canaan. The men proceed as far as Hebron, and bring home a bunch of grapes in proof of the fruitfulness of the land. They report that the land is very fruitful, but too strongly peopled and fortified to be taken. The later story (P) records that twelve spies, mentioned by name (xx. 4-15), are sent to spy out the *whole* land; this they do, proceeding to the extreme north of Canaan (Rehob, v. 21). Ten of the spies report that the land is worthless, two—Joshua and Caleb—that it is good.

p. 48, ll. 21-23. The Hebrew text of these verses is really unintelligible. But the real point of Moses' appeal is contained in v. 15, and is clear enough.

p. 49, l. 2. 'southward'; Hebrew, into the Negeb. The Negeb is in the O.T. a technical term for the 'savage highland district' stretching northwards from Kadesh as far as Beersheba. From the fact that it lay to the *south* of Canaan, it came to be used by the Hebrews when they had long settled in the country to denote the south, just as 'the sea' (*i.e.*, the Mediterranean) was used for the west. But to render the word as A.V. does here by southward is absolutely misleading; the spies really proceeded *north*. North of the Negeb again lay the hill country or 'mountain' of Judah.

p. 50, l. 20. 'a land that eateth up the inhabitants'; *i.e.*, that does not produce enough to support them (*cp.* Ezek. xxxvi. 13-14 in the light of vv. 8, 11, 30).

p. 51, l. 21. 'their defence,' etc.; *i.e.*, their God has withdrawn from them.

p. 53, l. 13. 'the Red Sea'; here = the Gulf of Akabah.

p. 54, l. 2. 'shall wander'; shall be nomads:

p. 54, l. 3. 'and bear your whoredoms'; *i.e.*, bear the consequences and punishment of your unfaithfulness to Yahweh.

p. 55, l. 11-p. 56, l. 20. These precise regulations of the proper quantities of meal, oil and wine to be offered are probably not ancient. The precision is less in Ezekiel (B.C. 592-570), and perhaps as late as the end of the seventh century the matter was left to the offerer to determine (*cp.* Ezek. xlvi. 5, 6, 11; Deut. xvi. 10-17, and, generally, Introduction, § 44).

p. 58, l. 23-p. 59, l. 8. This law probably confirmed, giving a suitable religious significance to, an ancient custom which arose out of the belief in the efficacy of such *tassels* as charms.

p. 59, l. 9. Introduction, §§ 36, 42.

p. 65, l. 25. Introduction, § 44.

p. 65, l. 26. 'bear the iniquity'; rather, bear the guilt. The meaning being, shall be responsible for and bear the consequences of any guilt incurred in connection with the sanctuary.

p. 66, l. 22. 'stranger' (*cp.* l. 51, *note*); here anyone, even a Levite, not a priest.

p. 68, l. 7. 'a covenant of salt'; *i.e.*, an inviolable covenant. In nomadic life a bond is established by sharing common food. Salt, which formed a regular part of a sacrificial offering (Levit. ii. 13), is here taken as representative of the sacrificial food on the ground of which Yahweh established his covenant with Israel (Ps. l. 5).

p. 69, l. 25. Introduction, § 47.

p. 69, l. 28. 'a red heifer'; rather, a red (or reddish-brown) cow.

p. 71, l. 6. 'water of separation'; rather, water of impurity, *i.e.*, for the removal of impurity.

p. 72, l. 11. 'in the first month.' The year has been omitted perhaps by an editor. In vv. 22-29 we reach the fifth month of the fortieth year (*cp.* xxxiii. 38).

p. 73, l. 24. Introduction, § 31.

p. 73, l. 26. 'Thou' = the Israelites; 'I' = the Editor. Hebrew writers frequently personify a whole people (*cp.* ¹¹ so in the next verse, and *cp.*, in v. 14, 'Thy brother I

p. 74, l. 26. 'Mount Hor.' The site is unknown, but the traditional site near Petra is certainly wrong.

p. 75, ll. 17-26. Perhaps a misplaced fragment. Arad, the modern Tell 'Arād, is seventeen miles almost due south of Hebron, and about fifty north (and slightly east) of Kadesh. 'The way of the spies'; rather, the way of (the) Atharim.

p. 75, l. 27. See Introduction, § 31.

p. 76, l. 23. 'Ije-Abarim' is certainly east of the Arabah. *Cp.* Introduction, § 31.

p. 76, l. 24-p. 79, l. 7. Introduction, §§ 31, 32.

p. 77, l. 1. Introduction, §§ 17-20.

p. 77, ll. 11-17. Introduction, § 22.

p. 77, l. 24. 'Let me pass' (*cp.* note on xx. 18).

p. 78, l. 14. 'They that speak in proverbs.' 'Speak in proverbs' is an unsatisfactory rendering. The verb is a denominative of the noun rendered 'parable' in xxiii. 7, 18; Ezek. xvii. 2; and 'proverb' in Isa. xiv. 4; 1 Sam. x. 12; Ezek. xviii. 2. As these references will show, it was applicable to various kinds of speech—poetical or otherwise. On the poem here, see Introduction, § 26.

p. 79, l. 18-p. 90, l. 24. Introduction, §§ 23-27, 37, 38.

p. 80, l. 1. 'Pethor, which is by the river of the land,' etc. The rendering is illegitimate; render rather, by the river, to the land, etc. Pethor has been identified with Pitru on the Euphrates. For 'the land of the children of his people' we should perhaps read, with the Samaritan text and the Syriac version, 'the land of the children of Ammon.' Thus this verse combines two accounts of Balaam: according to one he is an Aramæan (*cp.* xxiii. 7) from the land west of the Euphrates; according to the other an Ammonite. The journey from Pitru to Moab would occupy three or four weeks, from Ammon only a day or two.

p. 81, l. 27-p. 83, l. 18. These verses, at least, do not seem to have belonged originally to the same story as the bulk of the previous narrative (vv. 2-26). The difficulty, which interpreters have made desperate but vain endeavours to overcome, occa-

sioned by the fact that God is angry with Balaam for going (v. 22), though He has just given him permission to do so (v. 20), is thus explained.

p. 84, l. 1. 'On the morrow'; the day after Balaam's arrival. There is no further note of time in chaps. xxiii., xxiv., and the writer probably referred the events there recorded to a single day. This would be a difficulty if we had to do with history, for to have gone successively to places so far removed from one another as Bamoth-Baal (xxii. 41), the field of Zophim (xxiii. 14) and the top of Peor (xxiii. 24) may well have been, raising altars and sacrificing at each, would, at the least, have filled a day unduly. In a poem (Introduction, § 37) such details must not be considered prosaically. Cp. the dramatic crowding of an hour in Job i. 12-22. So in a poem we need not take it too seriously that Balak, Balaam and Balak's princes go walking about offering sacrifices on conspicuous heights in a country held by the enemy. The sites are not absolutely identified, but certainly the last, and probably all, lay at least north of Arnon, in the land just captured from the Amorites by Israel (xxi. 24).

p. 84, ll. 7-18. An accidental transposition of a sentence seems to have taken place, and some other slight changes of the text. This misplaced sentence is now in v. 4. The original vv. 2 (4), 3 probably ran:—And Balak did as Balaam had spoken, and offered on every altar a bullock and a ram; and he (Balak) said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, etc. (as in v. 3). Then the first clause of v. 4 connects immediately with v. 5. And God met Balaam, and (the Lord) put a word in Balaam's mouth.

p. 84, l. 12. 'And he went to a high place.' Neither this nor the R. V. rendering, 'And he went to a bare height,' are at all certain. The meaning of the original is obscure, and the text perhaps corrupt.

p. 86, l. 21. The verse may, as suggested in the Introduction, be a gloss. Its object, whether original or not, may be to ex-

plain why Yahweh is present in and helps Israel. It is because Israel abstains from forbidden and magical practices, such as the observation of omens and divination. For the prohibition of these, *see* Levit. xix. 36, xx. 6-27; Deut. xviii. 10 ff.).

p. 92, l. 19. *Cp.* the note on p. 2, l. 20, etc.

p. 98, l. 18-p. 99, l. 22. The rights of daughters to inherit. The subject is resumed in v. 36. Zelophehad's 'daughters' are towns or clans; the incident is not historical. The law to which it leads up is probably not very ancient; at least the law-book of the seventh century appears to require a son to inherit (Deut. xxv. 5-10). But the sentiment which caused the law is ancient enough; it was a deep-rooted principle of Hebrew society that the land must not be permanently alienated from the society (tribal or familiar) to which it has once belonged.

p. 100, l. 16. 'thou shalt put some of thine honour upon him'; only part. The inferiority of Joshua to Moses is shown in this. Moses receives instructions direct from Yahweh; Joshua is to receive them through Eleazar (v. 21).

p. 103, l. 18. A table of proper quantities of various periodic public offerings (*cp.* note on v. 15).

p. 109, l. 10. Introduction, § 40. Twelve thousand Israelites, a thousand of each tribe, fight Midian, and, without losing a man themselves, slay every fighting Midianite, and bring home with them the Midianite women and children, of whom the virgins alone number 32,000, and also great quantities of cattle and precious metal.

p. 110, l. 21. Introduction, § 38.

p. 117, l. 20. Introduction, § 12.

p. 117, l. 25-p. 120, l. 28. An itinerary which enumerates forty stages between the Egyptian starting-point and the final goal—the plains of Moab. Though these stages correspond—not, perhaps, accidentally—in number to the years spent in the wilderness, they do not represent places at each of which the Hebrews spent a year, for the thirty-fifth stage is reached in the fortieth year (v. 38). Nor again are these stages regularly a day's journey apart from one another, for the two consecutive stages,

Ezion-geber and Kadesh, are some seventy miles distant from one another. Most of the sites are unknown, but Ezion-geber at the head of the Gulf of Akabah, Kadesh (*see* Introduction, § 31), Dibon-gad, just north of Arnon, and Nebo and the plains of Moab further north, are established. Working from these points we see that vv. 5-15 may, for aught that appears to the contrary, presuppose a fairly direct simple line from Egypt to Sinai, vv. 36-48, a movement north-west from the top of the Gulf of Akabah (Ezion-geber) to 'Ain Kadis (Kadesh), followed by one which, in its total effect, is north-east across Northern Edom and through Northern Moab to Dibon, followed again by a northern movement to Nebo, and followed by a descent into the Jordan valley. The twenty stages, mostly unknown, mentioned in vv. 16-26 are scarcely intended to be on a straight line, but rather to be points in a district—the district of the wanderings—for the distance between the first and the last (Sinai—traditional site, Ezion-geber) is scarcely further than that between Ezion-geber and Kadesh. In its view of the movement from Kadesh to the east of Jordan this chapter seems at variance with the pre-Exilic narrative (*cf.* Introduction, § 31).

p. 125, l. 6-p. 127, l. 18. Introduction, § 45.

p. 125, l. 12. 'The avenger,' or 'revenger of blood' (v. 24) is the relative of the slain man whose duty it was, according to primitive custom, to exact an equivalent for the shed blood of his family or clan. In ancient times the punishment of homicide rested entirely with the family of the slain man. Hebrew law still leaves the execution of the punishment to the relatives, but introduces the State to determine the character of the homicide, and, in case of its being proved accidental, to afford the slayer protection from the family of the slain.

p. 127, l. 18. *Cf.* chap. xxvii.

☛ Synchronism of

EPOCH OF THE HEBREW

BABYLONIA AND ASSYRIA.	SYRIA AND PHENICIA.
<p>1320 B.C. Shalmaneser I. builds Calah, in the south of Ninua.</p>	
<p>1120. Tiglath-Pileser I. wars against the Hatti (Hittites) and Babylon. 1050. Babylon independent. 1020. A Nebuchadnezzar of Babylon.</p>	<p>1250. Sisera the Canaanite.</p> <p>Aramæans powerful.</p>
<p>1000. War between Assyria and Babylon.</p>	<p>Abibaal of Tyre, Hiram (I.).</p>
	<p>Hiram (II.) of Tyre.</p>

Ancient History §

WANDERINGS—NUMBERS.

PALESTINE.	EGYPT.	ASIA MINOR, GREECE, ITALY.
<p>1320. Israelites east of Jordan. 1280. Joshua takes Jericho.</p>	<p>Israel first mentioned on an Inscription, that of Merenptah, as settled in Palestine.</p>	
	<p>1250. Seti II. and Setnekht. 1150. Rameses III. founds the Twentieth Dynasty (Theban).</p>	<p>Mycenæan Age and siege of Troy.</p>
<p>1050. Eli. 1020. Saul.</p>	<p>Herhor Priest-King; and Twenty-first Dynasty (Tanite).</p>	<p>Beginnings of Epic poetry. The Achæan (Æolic) 'Homer' composes an Achilleid.</p>
<p>1000. David.</p>	<p>1000. Namret, father of Shashanq, Libyan commander of the mercenaries.</p>	
<p>970. Solomon.</p>	<p>970. Har Paschchanu II. gives his daughter in marriage to Solomon.</p>	
	<p>943. Shashanq makes himself king. Twenty-second Dynasty (Bubastid). His son Uasarken marries Ramaka,</p>	<p>Ionia colonised.</p>

BABYLONIA AND ASSYRIA.	SYRIA AND J
913. Rimmon-Nirari.	Tabrimmon of D:
893. Assyrian Eponym Canon of Rulers begins.	911. Benhadad rimmon, King of D
889. Tiglath-Ninep II.	885. Ethbaal of 7 of Ahab, Chemosh-melech, King of Moab, vass
883. Assurnatsirpal.	854. Moab rev Mesha sets up Insc:
858. Shalmaneser II.	
854. Shalmaneser's victory at Karkar over Ben-hadad.	
850. Shalmaneser wars with Hadadezer of Syria (Dadidri, Benhadad II.).	
842. Shalmaneser wars with	

Ancient History

PALESTINE.		EGYPT.	ASIA MINOR, GREECE, ITALY
<i>Division of the Realm.</i>		daughter of Paseb- chanu.	
NORTHERN KINGDOM.	SOUTHERN KINGDOM.		
933. Jeroboam I., son of Nebat.	933. Rehoboam. 928. Jerusalem plundered by Shishak (Shashanq). 916. Abijah. 913. Asa.	933. Shashanq wars against Israel.	
912. Nadab. 911. Baasha.			
888. Elah. 887. Zimri. 883. Omri. 876. Ahab.			
854. Ahab slain in battle at Ramoth- Gilead.	873. Jehoshaphat.		
854. Ahaziah. 853. Joram.			
842. Jehu.	849. Jehoram. 842. Ahaziah.		850. 'Homer of Chios com- poses the 'Iliad.'

§ Synchronism of

BABYLONIA AND ASSYRIA.	SYRIA AND PHENICIA.
<p>Hazael of Damascus, and makes Jehu, 'Son of Omri,' pay tribute.</p> <p>823. Samas-Rimmon.</p> <p>817. Eponym Lists of Governors begin.</p> <p>810. Rimmon-Nirari.</p> <p>797. Campaign against Damascus, Israel, Tyre and Sidon.</p> <p>781. Shalmaneser III.</p> <p>771. Assurdanilu.</p> <p>763. Eclipse of the sun in the month Sivan (June 15th).</p> <p>753. Assur-nirari.</p> <p>747. Nabonassar, King of Babylon.</p> <p>Ptolemy's Babylonian Canon of Rulers begins.</p> <p>745. Tiglath-Pileser III. (Pul).</p> <p>738. Tiglath-Pileser exacts tribute from Rezin of Damascus, Hiram of Tyre, and Menahem of Samaria.</p> <p>734. Expedition to Palestine.</p>	<p>Hazael troubles Israel.</p> <p>839. Hazael conquered by Assyrians.</p> <p>Hazael takes Gath.</p> <p>740. Arpad taken by Assyrians.</p> <p>732. Damascus taken; Rezin slain.</p>

Ancient History 50

PALESTINE.		EGYPT.	ASIA MINOR, GREECE, ITALY.
NORTHERN KINGDOM.	SOUTHERN KINGDOM.		
	Athaliah. 836. Joash (Jehoash).		
814. Jehoahaz.			
798. Joash.	797. Amaziah.		
783. Jeroboam II., a flourishing period.	779. Azariah (Uzziah).	770. Piankhi the Ethiopic King of Napata conquers Egypt.	776. Olym- piads begin.
			753. Rome founded.
743. Zechariah.		743. Bocchoris.	Greek colon- isation.
743. Shallum.	740. Jotham.	Twenty-fourth Dynasty.	
743. Menahem.			
737. Pekahiah.			
736. Pekah.	736. Ahaz.		
734. Deporta- tion of inhabitants of the Northern Kingdom.	732. Ahaz (Jahuhazi) made tributary; does		

☛ Synchroni

BABYLONIA AND ASSYRIA.	SYRIA AND PHENIC
<p>728. Pul becomes King of Babylon as well as of Assyria.</p> <p>727. Shalmaneser IV. wars against Hoheba.</p> <p>722. Sargon II.</p> <p>721. Sargon defeats Merodach-baladan of Babylon, and plants Babylonians in the land of the Hatti.</p> <p>720. Defeats (Sewe) Sab'i of Egypt at Raphia.</p> <p>715. Exacts tribute from the Pharaoh.</p> <p>711. The Tartan (commander-in-chief) conquers Azuri of Ashdod.</p> <p>710. Sargon conquers Merodach-baladan.</p> <p>709. Sargon becomes King of Babylon; builds Dur - Sarrukin (Khorsabad).</p> <p>705. Sennacherib becomes King on the 12th of Ab.</p> <p>704. Defeats Merodach-baladan and plunders his palace.</p>	<p>Captures Hanno of Gaza Jahubi'di of Hamath at plants colonists in Samaria.</p>

Ancient History 🐉

PALESTINE.		EGYPT.	ASIA MINOR, GREECE, ITALY
NORTHERN KINGDOM.	SOUTHERN KINGDOM.		
730. Pekah killed. Hoshea (Ausi) set in his place.	homage at Damascus.	728. Sabaco the Ethiopian. Twenty-fifth Dynasty.	
722. Samaria taken; inhabitants deported. End of Northern Kingdom.	727. Hezekiah vassal to Assyria.		
	705. Hezekiah's revolt and alliance with Egypt.	716. Shabataka.	Numa Pompilius.
		704. Taharka (Tirhakah) rules Ethiopia and Egypt.	

Ancient History

PALESTINE.	EGYPT.	GREECE AND ITALY.
701. Sennacherib's invasion.	701. Egyptians defeated at Altaku (Eltekeh) by Sennacherib.	700. Hesiod.
698. Manassch.	670. Egypt conquered by Assyrians.	683. First annual Archons at Athens. Tullus Hostilius.
	663. Psammetichus I.	664. Earliest recorded sea fight, between Corinthians and Corcyraens.
643. Amon made King by Esarhaddon.	645. Egypt throws off the yoke of Assyria.	Ancus Martius.
640. Josiah.		632. Cylon.
622 or 621. Discovery of Deuteronomy.	609. Necho II.	621. Draco.
609. Josiah slain in battle at Megiddo by Pharaoh Necho II.	605. Necho defeated by Nebuchadnezzar at Carchemish.	Tarquinius Priscus.

Kautzsch in the *Beilagen to Die Heilige Schrift des Alten Testaments* (Ewald) and Schrader in *Die Keilinschriften und das A. T.* (English translation, Cuneiform)



transl.
Inscript.

Stanford's Geographical Institute

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Hebrew Weights and Measures.



MEASURES OF LENGTH.

The unit of length was the cubit. The best authorities are still divided as to which of the two principal metrological systems of antiquity, the Babylonian or the Egyptian—the latter, according to the most recent research, being a modification of the former—was chiefly followed by the Hebrews. The manner in which the Hebrew cubit was subdivided, the evidence of the Siloam tunnel, the length of which, 1760 feet by modern measurement, is given in its famous inscription as 1200 cubits, and other considerations point to the predominant influence of Egypt. The Egyptians made use of two cubits, a shorter cubit of *six* handbreadths = 17.7 inches, and the longer cubit of *seven* handbreadths = 20.6 inches. The subdivisions were as follows:—

SURFACE OR LINEAR MEASURE.						Feet. Inches.	
Fingerbreadth	..	..	..	..	..	..	..
4	Handbreadth or 4 fingers	..	..	..	..	..	.73
12	3	Span	..	..	..	..	2.0
24	6	2	CUBIT (6 palms or handbreadths)	..	..	..	3.8
28	7	—	Cubit of Ezekiel (7 do. do.)	..	..	..	5.7
144	36	12	6	Reed	..	..	8.6
168	42	—	6	Reed of Ezekiel	..	..	10.2
							3.6

MEASURES OF CAPACITY.

The unit of measurement is the *ephah*, of the same dimensions as the *bath* for liquids. The latter, according to Josephus, contained 72 attic sextarii = .96 pint \times 72 = 8 gallons, 5.12 pints. The *ephah* accordingly may be reckoned as the equivalent of our *bushel* (more precisely 1.08 bushel).

						Bush. Peck. Gall. Qrt. Pint.				
Log	..	..	..	..	..					.96
4	Kab of 4 Logs	..	..	..	..				1	1.84
7½	1½	Omer or Issaron	(1½ of Ephah)	..	..				3	1
24	6	3½	Seah	..	..		1	0	3	1
72	18	10	3	EPHAH	..	1	0	0	2	1
	180	100	30	10	Homer	10	3	0	1	0

Hebrew Weights and Measures

MEASURES FOR LIQUIDS.

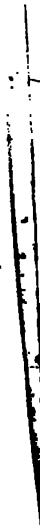
										Gall. Qt. Pint.				
Log	..	..	..	..	..	..	..	..	..	..			.96
4	Kab	of 4	Logs	..	..	..	..	..	..	..		1	1.84
12	3	Hin	..	..	..	..	..	..	..	..		1	1.5
72	18	6	Bath	..	..	..	..	..	..	..		8	1
720	180	60	10	Kor		86	1	0

HEBREW MONEY.

										£ s. d.			
Gerah	..	..	..	..	..	..	..	..	..	..	0	0	1.2690
10	Beka	or	Half	Shekel	..	..	..	..	..	..	0	1	4.6873
20	2	Shekel	(Silver)	..	..	..	..	..	..	..	0	2	0.373
1,000	100	50	Maneh	..	..	..	..	..	..	..	5	14	0.73
60,000	6000	3000	60	Talent	(Silver)	..	..	..	..	..	342	3	9.
				Talent	(Gold)	..	..	..	..	..	5475	18	10.367

1

2



net

